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Poelry.

THE SIFTING OF PETER.

A FOLK SONG.

"Behold, Satan hath desired to have you, that he may sift you as wheat."—St. Luke xxil. 31. In St. Luke's Gospel we are told How Peter in the days of old Was sifted; And now, though ages intervene, Sin is the same, while time and scene

Are shifted. Satan desires us, great and small, As wheat, to sift us, and we all Are tempted; Not one, however rich or great, Is his by station or estate

Exempted. No house so safely guarded is But he, by some device of his, Can enter;

No heart hath armor so complete But he can pierce with arrows fleet Its centre. For all at last the cock will crow,

Who hear the warning voice, but go Unheeding; Till thrice and more they have denied The Man of Sorrows crucified

And bleeding. One look at that pale suffering face Will make us feel the deep disgrace Of weakness.

We shall be sifted till the strength Of self-conceit be changed at length To meekness

Wounds of the soul, though healed, will ache The reddening scars remain, and make Confession:

Lost innocence returns no more; Transgression.

But noble souls, through dust and heat, Rise from disaster and defeat The stronger,

And conscious still of the divine Within them, lie on earth supine No longer.

-H. W. Longfellow, in Harper's Magazine.

Communications.

For The Messenger. SOME THINGS QUESTIONABLE.

This caption puts it very mildly. There is, very manifestly, a growing tendency, in every direction, among Protestants and Roman Catholics alike, to destroy the sharply defined distinction that exists between the Church and the world, and to bring down from its native place in the realm of the spiritual and supernatural, the Christian life and religion to the level of our common life in the sphere of nature. To one who has observed it closely, this state of things, with forces widening and of raising money for sacred purposes at deepening all the while, is portentous of evils to come, and cannot be otherwise than satisfactory to the arch enemy of the thods, not in any sense Christian, are em-Christian Church. The open attack of infidel science, the vulgar onsets of blatant infidelity, or the superficial sophistries and cases, where these things are not allowed, cavillings of philosophy so called, are as is that not a false (not at all questionable)

Heaven is not of the world-supremely (if tian living? the word be allowed) supernatural, it can have no fellowship with its principles, max- has said of the quality of mercy is equally ims and methods, while yet it seeks, with true of charity, which its sanctifying leaven to permeate and pervade all the departments of its activity and

Whatever, therefore, in any way, tends to popularize Christianity by meeting the world on its own level-whatever in any way serves to blend and harmonize the Church and the world-whatever strives to fill up the house of God, in the way of sensational attraction, be it in the form of peculiar preaching, or carefully prepared music, or Sunday-school exhibitions, or other things of this general character, contributes its share to this process of degradation and the gradual obscuration of that grand "law of distinct degree," by which the divine and human, the heavenly and the earthly are discriminated. The subtle, leavening influence of this tendency just now prevails to such an extent that it has come to be almost the rule, in our Protestant Churches, that the people desire to fill a vacant pastorate with a man that will attract public notice (as they suppose) and thus fill up their pews. So far, indeed, have things gone in this direction already, that everywhere the cry is for young ministers to fill their pulpits, who are supposed in this regard to be abreast of the times, and by their knowledge of the sensational art and their probable use of it, will furnish entertainment to the crowds they will attract, and thus (?) build up the congregation. Surely this belongs to what St. Paul calls the wiles (in the original, methods) of the devil, cuous verification of the word (Hosea iv. 9,) of the prophet, "Like people, like priest." It is only too sadly true, that if you call for the sensational preacher, he will come, and try-(alas! how often to his own confusion and the injury of the Church) by sensational expedients and daubing the walls of Zion with "untempered mortar," (Ez. xiii. 11-16,) to build up the Church of the living God.

Nothing here said is to be construed as aimed even obliquely at the younger ministers of our own or other Churches, as though they were responsible for the state of things described; but if any who read these lines have yielded to the temptations and practiced the methods referred to, let them take heed to the declaration of the prophet, "The wall is no more, neither they that daubed it." The lesson the writer, from long experience and observation, desires to enforce is, that the people, composing congregations, for the sake of sensational effects of various kinds and because of his supposed sympathy with the reigning spirit of the age, oftentimes, to their own great spiritual detriment, not unfrequently prefer as pastor, one who is scarcely out of his theological swaddling bands, to a socalled "old fogy" minister of ripe scholarship and an experience of thirty years or more in the service of his Master. Surely this is not as it should be, nor should any such considerations have weight in the selection of one whose sole function it is, to break unto men the bread of eternal life.

And then again, surely no minister should ever allow, even in the remotest degree, his church to be posted and advertised as a theatre, in which his eloquence (perhaps his stultiloquence) is to be displayed, or the music given a la concert on the Sunday-school Christmas festival as anything else than a joyous and most worshipful gathering around the altar of sacred infancy. Surely also should no minister allow what has now come to be the almost universal custom (in which the Roman Catholics far outstrip us Protestants) festivals, fairs and suppers, where rafflings, lotteries and many other objectionable meployed, on the vicious principle, "that the end justifies the means." And then in

ings of this leveling process, to which so money for the use of the kingdom of our many professing Christians and Christian Lord, that teaches and trains God's people ministers (unconsciously perhaps-certain- to give, because they get something in rely unthinkingly) are continually contribu- turn, thus subverting entirely the idea of ting. While in the world, the kingdom of alms-giving as a necessary part of Chris-

What the prince of philosophic poets

* * * * " is not strained.

It droppeth as the genue rain from heaven Upon the place beneath."

Now for a few illustrations.

NEWSPAPER ANNOUNCEMENTS.

For the last thirty years or more, there has been a growing disposition to advertise the pulpit, much in the same manner, that the performances of star actors or musical entertainments are brought to the attention of the public and for the same purpose-to attract to the performance. Sometimes a strange theme, such as the "Unmotherhood of the Ostrich in the Desert," or an odd end of Scripture, with no obvious sense or meaning, is announced (as the writer has frequently seen) as an attraction to some particular Church. And sometimes the giving of the hours of service is supplemented by the announcement that the Gloria from Mozarc's 12th Mass will be given, or music with cornet accompaniment, or the choir will be assisted by a full orchestra, etc. The notices of this character which have fallen under the writer's observation if gathered into a volume would, as regards their number and character, greatly surprise those who have given no attention to the matter. They are noticed now not in any spirit of unkindness or carping criticism, but only because they are part and parcel of that subtle and most insidious movement, which if allowed to go on unebening or ill inevitably bring worship of the sanctuary in the and the proper spiritual level to that of mere human eloquence and musical entertainment. But hurrying on, we find another illustration in what follows as clipped from a daily paper, under the caption of the "Broom Drill," which reads thus: "The Congregational church at Harlem, New York, has hit upon the novel device of a broom drill' for the purpose of raising funds. Sixteen young ladies of the congregation were arrayed in pretty, picturesque costumes, and, armed with brooms, went through the military evolution with as much precision as regulars. The show is said to have attracted a large number of

young men." This is not an unfair or exaggerated exhibit of the prevailing disposition, to make use of any and every expedient that will attract those who have money to spend, to the festivals, fairs, suppers, and other devices resorted to the getting of money for church needs. What a travestie is there n these and such like things, of the simple duty of giving and doing, as we are enabled, for the sake of Him who gave Himself for and to us. And yet all through this broad Christian land, these things in the last degree, degrading and demoralizing the Christian life, are not only allow ed, but encouraged as though they were a legitimate part of Christian work.

The last illustration we give is that of Christmas Performances and Christmas Treats." It has been to many, year after year, a very painful thing to read in our own and other church papers, accounts of Christmas celebrations, that bring down the highest and most precious mystery of our faith to the lowest level of our common life. Without giving quotations, many readers of the MESSENGER will remember to have read that the gifts to the children from the Christmas-tree were a treat-s word suggestive of anything else than a blessed and most joyous commemoration of the birth of our Lord; or that the celebration consisted of certain performances (sometimes bordering on the dramatic) in the form of dialogues, declamations, readings, etc., and that the music consisted of 'beautiful renderings" of appropriate selections, etc. Certainly all this savors loudly of the lower level, and is at almost

around the Chris'mas tree-to sing jubi- cord which took place among the members higher sense, than that of treat or reward.

What has been written above has put the the general subject there are facts in the possession of the writer which if put before the Messenger's public would perhaps be of law in Sabbath observance, and the a genuine surprise to not a few. Let the selling of liquor to minors and other statements given in this article suffice for the present, in the hope that the alarm thus lance in rest against all these things, sounded may "call a halt," before the evils and in many has been unhorsed and disnoted are too far gone for correction.

Selections.

AGGRESSIVE CHRISTIANITY.

Time was when the aggressive features manifested in Christian faith were turned most largely and sharply against its own professors, ranged under different names In the past centuries it has been a reproach to the followers of the lowly Nazarene that the rack, the fagot, the gibbet, the dungeon, have been called on to take the place of the methods of faith-propagation proposed by Him. These things have passed away. The use of carnal and material instrumentalities to convince men of the true faith has been supplanted by argument addressed to the reason and judgment. Religious sects have multiplied, and, while all are bending their energies to promote a common faith, controversy is waged in words, and the warfare is carried on by arguments instead of weapons. Polemical divinity has grown instructive, sometimes amusing, at times ridiculous, but always bent on the accomplishment of results conscientiously held to be good.

In the proportion that sects have ceased to war among themselves, yielding therein to the progress tommbh 'antique 'against the forces in a barbarism and superstition. Hence the establishment within a century of the foreign missionary movement, to which has been drawn very naturally the quasi support of Governments, and the actual support of commercial interes's.

More recently the Christian faith, concentrated in unity of action by sects, aggregated in ecumenical gatherings and evangelical combinations is turning its atagainst evils found nearer home. Idols and heathen temples in Asia, unbreeched natives in Africa, are, with still increasing interest, the objects of missionary effort, and millions are expended under humane impulses, in efforts to destroy the first and relieve the last.

Recently evangelical bodies have met to discuss polygamy. The utterances of the various Christian bodies, in unsectarian unison, are worthy of attention. There is much of statesmanly thought in them, but the suggestion forces itself upon the mir that while the field of effort is a good one, it might be better to use the aggressive forces still nearer home. The Government is neither more moral nor more Christian than the people. It assures them perfect freedom in religious belief and faith, and when the Government feels that polygamy is endangering its influence and operations the evil will be repressed. As indicating the extent of the evil the voice of the clergy is useful.

But a more widely spread evil, and one as gravely affecting the social and religious condition, is that of divorce. The law sanctions this on specified legal grounds. Yet divorce, except for adultery, is prohibited according to the teachings of Christ. Courts and laws and magistrates may be unchristian in permitting and aiding in the marriage of those divorced on any other grounds. But there is no excuse for Christian ministers, in this regard, to violate the plain teachings of their faith. The Catholic Church is alone among the Churches blameless in this particular. So that in its new form of aggressiveness it might be well to consider this subject.

worship of the occasion. Beyond doubt it by the general expression, public and pri-ner of Holiness.

nothing compared with the insidious work- and therefore unchristian method of getting is, that children can be taught to worship vate, against the evil in the city. The dislant hymns and give and r ceive gifts in a of the Alliance perhaps conveyed the impression that if neither the laws nor the weight of popular sentiment or of the case very mildly indeed. As related to courts could check or repress the evil, it was far beyond their reach.

So of the social evil and the violations things. Aggressive Christianity has laid comfited.

The conclusion would seem to be that the true motive and field of aggressiveness. is to win men and women to the doctrines of Christian faith by the teachings of its Author; so enforcing them by lines of conduct in both minister and layman that the world will recognize and accept the teachings. If this is done the battles against all social and domestic, as well as political evils, will be scored as vietories. -St. Louis Globe Democrat.

CONTINUE IN PRAYER.

A tree does not always drop its fruit at the first shake you give it. Shake it again, man; give it another shake! And sometimes, when the tree is loaded, and is pretty firm in the earth, you have to shake it to and fro, and at last you plant your feet, and get a hold of it, and shake it with might and main, till you strain every muscle and sinew to get the fruit down. And that is the way to pray. Shake the tree of life until the mercy drops into your lap. Christ loves for men to beg hard. You cannot be too importunate. That which might be disagreeable to your fellowcreatures when you beg of them, will be agreeable to Christ. Oh! get ye to your that have not found Christ! To your bed-Lord while He may be found; call ye upon Him while He is near!" May the Spirit of God constrain you to pray. May He constrain you to continue in prayer. Jesus must hear you. The gate of heaven is open to the sturdy knocker that will not take a denial. The Lord enable you so to plead, that at the last you will say, "Thou hast heard my voice and my supplication; Thou hast inclined Thine ear unto me; tention in aggressive forms and movements | therefore will I call upon Thee as long as I live."-C. H. Spurgeon.

CLERICAL SORE THROAT.

A correspondent of the London Record gives some advice for preventing the clerical sore throat. He says: Where there is an average health of body, and no imperfection in the formation of the organs of speech, the chief cause of the malady in question is want of naturalness in the speaker.

The following hints, put in practice in the presence of a friend, may be of use. 1. Never begin to speak either loudly or in a high key. 2. Remember the consonants. and the vowels will take care of themselves. 3. Do not read several clauses in one breath, but let there be an escape of breath, certainly at a period, and generally also at a colon. By observing the sense and the punctuation, breath will not be taken in the middle of a clause. And it is well to inhale by the nostrils and to exhale by the mouth. 4. Never stoop. 5. Above all, a speaker should be natural. I once read a letter in a provincial paper (written, I suppose, by an ill-natured wag) asking why the First Lesson on a certain occasion was chanted. The fact is, that if the Lessons in Church are read in a sort of recitative tone-prophecy, narrative, precept, all in one, and all alike, the hearer is not edified, and the speaker injures his

D) you feel you are weak? This is the Spirit bidding you to go to God for strength. The greater your wants, the Again, the Evangelical Alliance in this greater your encouragement to go to God city recently undertook to handle the sub- for supply; for the greater will be His ject of gambling. It is barely possible glory in supplying them; He says, "Open i finite remove from the true lesson and that it was unwittingly betrayed into this thy mouth wide and I will fill it."- B inkept along "on the other side," and have

wounding to a sensitive spirit as sheer ne-

glect. That cuts to the marrow. Some-

times it is the refinement of cruelty. The

selfish priest could not have done an un-

kinder thing to the suffering traveler than to

The keenest regrets that I have felt

of neglected duties, of neglect to do all I

might have done for the sick and the sor-

warn or plead with immortal souls who

patience, or some strain upon the sensibili-

ties, I may have found too ready an excuse to pass by "on the other side." As for

those ministers who refuse to visit the be-

reaved and the heart-broken, on the ground

that one hour of sympathy with the suffer-ing consumes more of their nervous vitality

than the preparation of a discourse, they

have mistaken their calling. God calls no such Levites to the sacred office of healing

the broken-hearted and setting at liberty

them that are bruised. If nothing costs so

much as a ministry of sympathy, nothing

pays so well. I reproach myself the more

for every shortcoming in pastoral duty because I have found that the best services I

have ever rendered have been those which

cost the hardest strain on the nervous sen-

sibilities. Pulpit-work has its stimulating

excitements; but the "Samaritan" offices

of love in the lonely chambers of poverty

or sickness bring no audiences and no ap-

plause. Shame on us, that we ever forget

that a single soul is a great audience and

If the neglect of his own duty is a pas-

tor's keenest self-reproach, so the neglect of

his flock to do their duty is the cause of his

keenest sufferings. The pari-hioner who come to church every Sabbath, and often goes home to scold or abuse me, doth not

so "try" me as the pew-owning tramp who passes by the church door "on the other

side." I had rather preach God's Word to

a pew full of scoffers than to one whose or-

sations. The surest way to kill a minister's

usefulness is not to censure him, for cen-

heavenly message and to pass on by the

If this is the surest method to kill a pas-

or's influence, so the gurest method of kill-

t. The most evil-doer is the one that does

nothing. My friend, if you want to starve out the charities of your church, just with-

hold your gifts. If you want to destroy its

obituary of more than one prayer-meeting might read after this fashion: "DIED, from

chronic neglect, the Prayer-meeting of the 'Church of the Seven Sleepers.' But a

handful were present to close the poor sufferer's eyes. One hundred churchmembers

were living in the neighborhood, and not

one of them came near it on its dying bed.

It is feared that the slow disease which

carried it off will prove fatal to the Church,

which has long been in a comatose condition." This is too solemn a theme, perhaps,

for travesty; but it is no exaggeration of

the outrage often committed on the most

vital institution of Christ's Church. Nor

is it an exaggeration to say that the sharpest wound which a professed Christian can inflict on his Lord is to neglect his service

and to pass by on the other side. The very

gist of the condemnation uttered by the

Judge in that scene of the final Judgment

gave me no drink. Inasmuch as ye did it

not to one of the least of these, ye did it not

to me." The retribution falls on those who knew their duty and failed to perform it.

in destroying your hope of heaven as any voluntary and defiant transgression. The

neglect to swing a signal-lamp was the crime that caused the fatal horrors of a late

railway collision. The neglect to stop the

leak has sunk many a ship. And how can

you escape perdition, if you neglect so great

a salvation as Jesus offers? This will be

your condemnation: that light came to you,

and you chose darkness; life was offered to

you, and you strangely and persistently and

wickedly let it alone. As you treat the infinite, loving, patient, beseeching Saviour,

so will He treat you in the last great day.

While those who accepted and obeyed Him will be ranged on His right hand and ar-

rayed in the white raiment of the glorified, your doom will be to be left on the other

In the private journal of a lady in New

side. - Independent.

prayer-meetings, just stay away.

Church of the Seven S!eepers.'

the Master's smile is a great reward.

been ashamed of ourselves ever since. ought to have known that nothing is so

as that.

UNGRANTED PRAYER.

SUSAN M. DAY.

For all Thy gifts to me, my gracious Lord, My heart outpours its wonted thanks today;

But now there comes an unaccustomed word, Falling from lips unused such words to

say; More than for all Thy gifts, most rich, most fair,

To-day I thank Thee for ungranted prayer!

Ungranted prayer! I cried to Thee for health, Then lay on bed of pain for untold hours; Ungranted prayer! I prayed to Thee for wealth

For one I loved; and still with all his powers

Of thought and will he fights with sordid care ;

And yet I thank Thee for ungranted prayer!

Thou wouldst not give me health; but then the pain Brought an enforced silence in my life

When, freed from its strong restlessness and strain,

I felt Thy love, forgotten in the strife. Stillness of darkened room! Thou camest there!

My Lord! I thank Thee for ungranted prayer! Thou hast not given him wealth; nor the success

Which seems his due. Bitter to see him passed By men whose courage, strength, are so much

less; But one learns fast through failure, oh, so

fast! Ah! when I see him grown so strong to bear,

I thank Thee, too, for this ungranted prayer! Ungranted prayer! With all my being's

I cried to Thee one weary year ago, To save my darling's life; through dark, sad night

might

I watched her breathing grow more faint, more slow,

Until it ceased; oh, wildness of despair! Oh, desolation of unanswered prayer!

And yesterday beside her grave I stood.

The grass, the flowers were blackened by the cold;

The dreary wind moaned through the leafless wood;

The world looked very gray, and tired and old.

I thought-my darling knows a kinder air, And thanked Thee e'en for that ungranted

Ungranted prayer! The mother draws her child

Back from the poisonous flowers, the gaudy But alls his hands with roses sweet and wild,

With treasures safe his longing satisfies; So I should fear to pray, but for God's care, Which gives me better gifts than granted

prayer.

- Christian Union.

"ON THE OTHER SIDE."

BY THEODORE L. CUYLER, D. D.

Only one-half of the matchless parable f the "Good Samaritan" is apt to be heeded. We are so attracted by what the one noble stranger from Samaria did the wounded traveler that we do not think enough about the two Jews who are damned to eternal infamy by simply passing by "on the other side." Their sin was the oft-repeated sin of doing nothing at all. The parable might in homely phrase be named the Story of the Good Samaritan and the Sneaks—the story of the man who simply performed his duty and of the two selfish churls who dodged their duty.

With paither of these two was it works

bly a premeditated wrong. The priest and the Levite did not set out from Jericho with the determination to all the same and the determination to all the same and with the determination to play the poltroon. They did not say to themselves that morn-"This is a dangerous road, and if on the way we meet any one whom the robbers have handled roughly, we will hurry along up to our temple service and leave him to die like a dog;" but when the op-portunity was given them to do a humane act, worthy of them as professed servants of God, they simply neglected it. Their sin belonged to that class which fills up the left hand pages of the ledger of life—the sin of omission. By dodging off to the "other side" they lost the opportunity to thour their profession as priests; they lost the gratifude of the wounded stranger the the gratitude of the wounded stranger; they their own self-respect; and they lost the solid satisfaction of doing a noble act, which the Samaritan secured. It is a sad truth that the priest and his brother, the Levi e, have quite as many imitators (perhaps more) than the Good Samaritan.

The most mortifying memories in life are the memories of neglected duties. "Leaving undone what we ought to have done makes as ugly a record against us as the doing of things that we ought not to have Who of us cannot recall some friend who was as veritably an object for sympathy as was that poor traveler on the high-way to Jericho? We could not remove his sorrows, perhaps; but we could pour in the oil of sympathy. We could not lift the load off from his back; but we could lift load off from his back; but we could lift off a part of the heavier load on his heart. But selfishness hinted to us: You have enough else to do; or, Some other time will answer; or, If you say too much, you will be bound to do too much for him. So we SUSAN TAYLOR AND THE ROSE.

Susan Taylor was a very discontented girl; she was never pleased with anything -always looking out for what was disagree able, and not for what was pleasant 'n anything. She was going away from home, and her grandmother asked her if she would have a rose to stick in the besom-of her dress. So being fond of flowers she have come up and looked at him, and then slipped away, without even offering him a drink of water. The bandits who stripped him and wounded him did not cut so deep told her that she would like one. Away went her grandmother, with her cane in her hand, into her little garden, and gathered the finest rose that grew there. There were two buds growing on the same stem with the rose, and the leaves were as through my whole ministry have been born fresh and green as the leaves of a rosebush rowing, to help those whom I might have You may suppose that Susan helped, and (saddest of all) of neglect to was not a little surprised when her grandmother snipped off the rose, the two buds have now passed beyond the reach of either and the green leaves with her scissors, and offered Susan Taylor the stem alone, all warning or entreaty. Because the service of love demanded a sacrifice of time, or covered with thorns.

"O, grandmother, this is not a rose. Do you think that I will stick that ugly stem in my dress, without a single flower or leaf upon it? No; that I never will! You do not deserve to have roses growing in your garden if you spoil them in this

"Perhaps not," mi'dly replied her grandmother, "but there are other people in the world besides me who spoil their roses." "Then, said Susan, "they must be very

think so, too," replied her grandmother. "And now I will tell you the name of one of them: it is Susan Taylor." Susan reddened to her very ears while her grandmother said, "It has pleased God, Susan, to mark your life with many blessings, mingled with a few cares, and you are continually neglecting your bless ings and remembering your cares. If, then, you thus wilfully despise your comforts and repine over your troubles, what is this but throwing away the flowers and green leaves of your life and sticking the

thorns in your bosom?"
Who is like Susan Taylor?

GOING TO MEETING.

I see them walking as they used across the green fields to the meeting-house which stood on a hill a mile away from my grandfather's, clad in their long-kept, variouslythodox owners are either nursing their in-dolence at home or tickling their itching ears by gadding about in search of new senmade holiday garments—a quaint procession. There are samples of shawls and dresses preserved by me in memory from my grandfather's fellow-worshipers, every thread of whose real texture has been eaten sure often corrects faults and spurs on to exertion. It is not by opposing him, for a certain kind of opposition breeds friends. The effectual way is to stop the ears to his away. I know just how they were worn. Old Dame H. had a soft, silky, crimson shawl, which she drew closely over her shoulders, and pinned three times down the The pins seemed never to vary a thread; and year after year her sharp shoulders rolled at its warp and woof un-til it prewers and streaked. There were coats and cloaks and dresses, so far removed from any suggestion of mode that their strangeness of make, joined with the richness of fabric, gave dignity to them, and the men and women who wore them were authors of a true style. Old Squire S. never put aside plaid cloak lined with green baize. His sons and daughters went away from the homestead, and came back richly clad in the world's fashions. That made no difference to him. He walked up the church aisle, year after year, in front of the gayest of them, with his old plaid, which wrapped him like a tartan; and through the singing of psalms, and prayers, and the benediction he stood, with the green baize flung over his shoulders, unconscious that there was anything queer or old-fashioned. He was a splendid old man, erect, proud, with a broad white brow, and a grand record for brain-work in all the Courts. The old cloak had become a kind of toga, invested by him with the worth of long associations, and had grown to be invaluably a part of himself.— New England By-gones.

WHO WAS GRANDPA TALKING TO?

BY C. C. M'CABE, D.D.

"Mamma, who was grandpa talking to just now?" said a little girl in the home of a friend of mine, not long ago. In a sort Here lies the peril of every impenitent sinner. Forasmuch as salvation is a positive thing, to be secured by penitence, faith and obedience, so perdition will be the inevitable doom of impenitence, unbelief and disobedience. What you do not do, my unconverted friend, is as effectual of awe stricken way she had been gazing upon the pale face of her dear old grandpa while he was leading in the morning prayer. The closed eyes seemed to be looking at some one. The tears crept swiftly out from under the lids, and fell from wrinkle down to wrinkle over those aged cheeks. The white hair was thrown backward, and the hand that rested on the old family Bible trembled just a little. The old man did not know that his little grand-daughter was watching him. When the prayer was over, and the family fold was placed for another day under the guardian care of the Shepherd of Israel, this little lamb crept to her mother's side and said, "Who was grandpa talking to just now?"

This little one had often said her prayers at night-fall, she had often heard her mother pray, but somehow God seemed to her so far away, and grandpa talked as though He was right in the room. In the answer

Jesus has been in the world, and that He dwelt among us. And again we behold His glory in this His disciple.

O happy home with such an altar and such a priest! Have you no family altar in your home, reader? I pity you from the bottom of my heart. Have you no time to pray? You will have time enough to weep by and by over your blasted hopes. Don't blame the Church if your children go astray, if the dance and the card table, and the wine cup and the theatre destroy all their spiritual life and make them easy victims of the powers of darkness. Pray in your families. Pray till you get the blessing that came to the household of Obededom, where dwelt the ark of the Lord.—Exchange.

A HAPPY FUTURE.

"We know that when He shall appear we shall be like Him." We have a future which is an object, not of a dim expectation and trembling hope, but of knowledge Our word is not "it may be," but "it will We have a certainty, not a possibility, or a probability, for our hope. That which is to be becomes as firm reality as that which has been. Hope is truer than history. The future is not cloud-land, but solid, fruitful soil, on which we may plant a firm foot.

And therefore the habit of living in the future should make us glad and confident. We should not keep the contemplation of another state of existence to make us sorrowful, nor allow the transiency of this present to shade our joys. Our hope should make us buoyant, and should keep us firm. It is an anchor of the soul. All men live by hope, even when it is fixed upon the uncertain and changing things of this world. The hopes of the men who have not their hearts fixed upon God try to grapple themselves on the cloud-rock rolls along the flanks of the mountains; but our hopes pierce within that veil, and lay hold of the Rock of Ages, that towers above the flying vapors. Let us, then, be strong; for our future is not a dim peradventure, nor a vague dream, nor a fancy of our own, nor a wish turning itself into a vision; but it is made and certified by Him who is the God of all the past, and of all the present. It is built upon His word; and the brightest hope of all its brightness is the enjoyment of more of His presence and the possession of more of His likeness. That hope is certain. Therefore, let us live in it, and "reach forth unto the things which are before."-Alexander McLaren,

GRAPES OR THORNS.

We must not hope to be mowers And gather the ripe gold ears, Until we have first been sowers, And watered the furrows with tears.

It is not just as we take it-This mystical world of ours: Life's field will yield, as we make it: A harvest of thorns or flowers.

-Alice Cary.

PHILOSOPHY AND HUMANITY.

Philosophy has sometimes forgotten God; a great people never did. The skepticism of the eighteenth century could not uproot Christianity, because it lived in the hearts of the millions. Do you think that infi-delity is spreading? Christianity never lived in the hearts of so many millions as at this moment. The forms under which it is professed may decay, for they, like all that is the work of man's hands, are subject to the changes and chances of mortal being; but the spirit of truth is incorruptible; it may be developed, illustrated, and applied; it never can die; it never can decline. No truth can perish. No truth can pass away. The flame is undying, though generations disappear. Whereover moral truth has started into being, humanity clears and a started into being, humanity clears and a started into being humanity clears. ity claims and guards the bequest. Each generation gathers together the imperishable children of the past, and increases them by the new sons of the light, alike radiant with immortality.

WONDERS OF THE YELLOWSTONE.

A writer in Macmillan's Magazine says. The last section of our ride through the Yellowstone region proved to be, in a geo-logical sense, one of the most interesting parts of the whole journey. We found that the o'der trachytic lavas of the hills had been deeply trenched by lateral valleys, and that all these valleys had a floor of black basalt that had been poured out as the last of the molten materials from the now extinct volcanoes. There were no visible cones or vents from which these floods of basalt could have proceeded. We rode for hours by the margin of a vast plain of basalt, stretching southward and west ward as far as the eye could reach. It seemed as if the plain had been once a great lake or sea of molten rock, which had surged along the base of the hills entering every valley, and leaving there a solid floor of bare black stone. We to that question what a chance that mother had to tell that child about the glorious privilege of prayer! What an opportunity to cast an anchor that will hold in the wildest storm! Grandpa will soon be gone. The gates are opening for him now. We can see the gleam of his eternal triumph in his countenance. His steps are feeble, but his faith is that of a giant. No doubts disturb the quiet of his spirit. Every day he reminds everybody in the family that

grandest type of volcanic action, but rather belong to a time of failing activity. There have been periods of tremendous volcanic energy, when, instead of escaping from a local vent, like a Vesuviar cone, the lava has found its way to the surface by innumerable fissures opened for it in the solid crust of the globe over thousands of square miles. I felt that the structure of this and other volcanic plains of the far West furnish the true key to the history of the basaltic plateaus of Ireland and Scot-land, which had been an enigma to me for many years.

Selections.

Would that during our happiness we could fasten to the chariot of time those nags which dragged it so slowly in our sorrow!

The surest method of arriving at a know-ledge of God's eternal purposes about us is to be found in the right use of the present mo-ment.—F. W. Faber.

A contemplative life has more the appearance of a life of piety than any other; but it is the Divine plan to bring faith into activity and exercise.—Cecil.

If our heart condemn us not, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight.—John the

There are no fires that will melt out our There are no fires that will melt out our drossy and corrupt particles like God's refining fires of duty and trial, living as He sends us to live, in the open field of the worlds sins and sorrows, its plausibilities and lies, its persecutions and animosities, and fears, its eager delights and bitter wants, if we still keep Him in view in all.—Bushnell.

Love Him that first loved you, and while you sink into His arms, and surrender all to Him, with a joyful, absolute self-renunciation, let this confiding love swell and abound, till every figment of distrust shall be swept away. For against every challenge, in time or eternity, this may be your rejoinder: "He that spareth not His own Son, but delivered Him up for us all: how shall He not, with Him, also freely give us all things!"—J. W Alexander.

When the richest American of his day was When the richest American of his day was in his last fatal sickness a Christian friend proposed to sing for him; and the hymn he named was, "Come, ye sinners, poor and needy." "Yes, yes," replied the dying millionaire, "sing that for me, I feel poor and needy." Yet at that moment the stock-markets of the globe were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy!" How the sand sweeps from under a needy!' How the sand sweeps from under a man's soul in such an hour as that!—Dr. T.

All places where our friends have lived and

Are haunted; through the open doors The gentle spirits on their errands glide,
With feet that make no sound upon the floors.
We meet them at the doorway, on the stair;
Along the passages they come and go.
The stranger at my fireside cannot see The forms I see, nor hear the sounds I hear; He but perceives what is, while unto me All that has been is visible and clear. The spirit-world around this world of sense Floats like an atmosphere, and everywhere Wafts through these earthly mists and vapors

The vital breath of spirits ministering there.

-Longfellow.

Asslut Hints and Recipes.

CHOCOLATE. - For chocolate, use a quarter of a pound for one quart. Place in a little boiling water, heat a pint of milk, and stir the chocolate until smooth; add a pint of boiling water, and stir in the milk.

WORK FOR OLD LADIES -Make bags of silk three or four inches square, sew three sides of them, then fill them with old letters and envelopes, torn in very small bits, but do not stuff very full; sew them together in squares. This makes a light and pleasant coverlid for a bed.

SPANISH PUFFS. - Put into a saucepan a spanish Puffs.—Put into a saucepan a teacupful of water, one teaspoonful of powdered sugar, half a teaspoonful of salt and two ounces of butter. While it is boiling add sufficient flour for it to leave the saucepan, str in one by one yolks of four eggs, drop a teaspoonful at a time into boiling lard and fry a light brown a light brown.

MINCED MUTTON.—Take some meat from a joint of roast, boiled, or braised mutton; remove the skin and outside parts, mince it very fine; put a small piece of butter into a stew-pan, when melted add half a tablespoonful of generality two orthogones. stew-pan, when melted add half a tablespoonful of flour; stir two or three minutes over the fire; add a gill of well-flavored stock; when boiling put in the mince; add salt, pepper, a little grated nutmeg, chopped parsley, a few leaves of thyme, also finely minced, and the yolk of one eggs; stir all on the fire for some minutes; then serve with bread sippets or croquettes of potatoes. If put aside until cold this mince can be used in various ways.

To Renovate Crafe.—Brush the crape well with a soft brush, and over a wide-mouthed jug of boiling water hold tightly the crape, gradually stretching it over the jug of boiling water. If a strip of crape, it is very easily held tightly over the water, letting the piece done fall over the jug until all is completed. The crape will become firm and fit for use, every mark and fold being removed. White or colored crape may be washed and pinned over a newspaper, or towel, on the

Miscellaneous.

SONGS OF NATURE.

The harp at Nature's advent strung Has never ceased to play; The songs that stars of morning sung Have never died away.

And prayer is made and praise is given By all things near and far: The ocean looketh up to heaven, And mirrors every star.

Its waves are kneeling on the strand, As kneels the human knee, Their white locks bowing to the sand, The priesthood of the sea!

They pour their glittering treasures forth, Their gifts of pearl they bring, And all the listening hills on earth Take up the song they sing.

The green earth sends her incense up From many a mountain shrine: From folded leaf and dewy cup She pours her sacred wine.

The mists above the morning rills Rise wide as wings of prayer, The altar curtains of the hills Are sunset's purple air.

The winds with hymns of prayer are loud, Or low with sobs of pain, The thunder organ of the cloud, The dropping tears of rain.

With drooping head and branches crossed The twilight forest grieves, Or speaks with tongues of Pentecost From all the summit leaves.

The blue sky is the temple's arch, Its transept earth and air, The music of its starry march, The chorus of a prayer.

So nature keeps the reverend frame With which her years began, And all her signs and voices shame The prayerless heart of man.

-S. W. Presbyterian.

ANTI-POLYGAMY LEGISLATION.

The general conviction that some active penal measures for the discouragement of polygamy are now necessary finds expression in Mr. Edmunds' bill, which has passed the Senate, and will probably become a law. The difficulty in the prosecution of polygamists in Utah has been found to be the want of certificates of marriage, and the impossibility of keeping polygamists off the jury. The Edmunds bill makes cohabitation with more than one woman a misdemeanor, and provides that in the prosecution the fact of such cohabitation with the prosecution the fact of such cohabitations. tation, or approval of polygamy, shall disable the offender for jury duty. The talesman is not bound to incriminate himself by answering, and his answer shall not be used in evidence against him, but refusal to answer upon any ground shall disqualify. The bill also disfranchises polygamists, and makes them ineligible to office in any territory of the United States. Further, it vacates all registry and election offices in Utah, and devolves their duties upon a board of five persons to be appointed by the President and Senate. This board is to canvass the votes for a Legislative Assembly, and issue certificates, not excluding any voter for his opinions. But the Legislative Assembly so elected shall be the judge of the election and qualifications of its members, and shall fill by law the offices vacated by the act. The bill prohibits actual polygamists from voting or being voted for, but permits theoretical polygamists to vote, subject to the decision of the Assembly, which would not allow them to sit unless there were a majority of theoretical polygamists elected. It is an entitle of the provided the pr deavor to make the punishment of polygamy practicable and certain, and to prevent

legislation friendly to it.

At present, in a Territory entirely subject to the immediate control of the United States, a law of the United States is openly defied and the local Legislature practically protects the defiance. It is obviously a case for the most peremptory special legislation; that is, for laws especially adapted to deal with the situation, and there is no man in the country better fitted to draw such laws than Senator Edmunds. There was no difference of opinion in the Senate as to the desirability of repressive legislation, but there was some debate as to the propriety of the specific measure. It authorizes the board of five to refuse to register-that is, to disfranchise-actual polygamists, and leaves the method of determining the fact to their own judgment. This provision has been questioned. But Congress may prescribe qualifications for voting, a territory, and it may also prescribe the method by which the qualifications are to be ascertained. The objection did not prevent an unopposed vote in favor of the bill, which was passed amid applause from the galleries, which "amazed" the President of the Sen-

Those who are disposed to be perplexed by the assertion that adherence to polygamy is held by some persons as an article of religious faith, have only to ask themselves what should be done if a community should declare that it held the right of committing murder as a point of religious faith, and reduced it to practice. Polygamy, moreover, is not an accepted tenet of the whole Mormon body. Mormon protests against it have been laid before Congress already, and

practice thirteen years old, and confined to the Mormons living in Utah. It is an open violation of a law of the United States-a law in accord with the conviction of Christendom—and the bill of Mr. Edmunds provides for the efficient enforcement of the law, without the violation of any moral or constitutional right .- Harper's Weekly.

Science and Art.

Mr. Alvan Clark of Cambridge, the telescope manufacturer, says Americans are too nervous to do the minute and exact work required in his establishment, such as dividing a circle of metal into 440 parts. All but one of his workmen are foreigners.

HOISTING MACHINE.—Nowhere in the world, it is said, are there such mechanical appliances as are in use at the Washington Monument. A course of stone, weighing 170 tons, was raised vertically 245 feet, and was laid in fifteen hours, adding two feet to the height of the monument. height of the monument.

MAKING COLORED PHOTOGRAPHS .- To MAKING COLORED PHOTOGRAPHS.—To obtain colored photographs, Mr. J. Albert takes three negatives of the object, taking care to exclude yellow, blue, and red rays in the three cases respectively. The negatives are taken off on chrome-gelatine films, and printed in yellow, blue, and red. Thus three pictures of all that is yellow, blue, or red in the object are obtained. If printed over each other on white paper, all the colors of the original object are reproduced. ject are reproduced.

THE INEXHAUSTIBLE COAL-BEDS.—Prof. Von Neumann of Vienna estimates that the annual production of coal in the whole world in 1877 was 294,000,000 tons. England leads the way with 187,000 000 tons in 1877, and the United States follows with 55,200,000 tons in 1878. The drain upon the earth's stock is as yet hardly perceptible. In China there is an almost unbroken area of 200,000 square miles of coal-fields, and those of the United States include 193,870 square miles. Great Britain is the largest consumer, and uses more than twice as much as the United States, the ratios being 3 6 and 1 06. There are employed in the coal-mines of the world 1,100,000 men, and of these 100,000 are at work in this country. The total amount of bituminous coal mined in the United States during the census year, 1880, was 42,420,580 tons, of which total 29,842,240 were produced in the Appalachian coal-field. THE INEXHAUSTIBLE COAL-BEDS .- Prof.

Fire Escapes.—The destruction of life in the fire of the old World building, on the last day of January, renders the following words of a correspondent very timely. What is wanted, he says, is one that would always be ready, easily understood, and usable by any person of ordinary intelligence, even under excitement. Such an one could be made in the following manner: To a staple firmly driven in the wall immediately over each window, attach a rope or cord, say three-eighths of an inch in size, and long enough to reach nearly or quite to the ground. This reach nearly or quite to the ground. This cord should be well made and pliable, and might be knotted at intervals of about fifteen might be knotted at intervals of about fifteen inches. The cord should then be rolled into cord or strap, ready at a moment's notice to be untied and the end thrown out of the window. Men, and even women, could descend it with little difficulty, and the stronger and cooler-headed could tie the rope about the bodies of the weaker, and quickly lower them to the helpers below.

Items of Julerest.

Six brothers and sisters were buried together in Cleveland. Diphtheria killed them all.

A minister in New Jersey, looking over some old documents, found an account of an attempt to assassinate Gen. Washington in the summer of 1776. One of his life guards, Hickey by name, was executed June 28th for being engaged in the plot.

The Lake of Constance is said to be now lower than at any time since 1805. At Hoernlin, on the Swiss side, some interesting lacustrine habitations have been laid bare, and several valuable discoveries have been made.

A Baltimorean wishes to sell to the Federal Government, for \$1,500, General Washington's sword knot. It is well preserved, is of silk and silver tinsel bullion with a tinsel rosette, and its genuineness is said to be well attested.

La Vern Mulvey, a lad of sixteen, was distressingly injured in a Rochester laundry lately, nearly the whole of his right arm being torn from his body by the machinery. Racked with pain, almost his first cry was:—"What will become of my mother? I am her only support and what can I do with this?'

Statistics have conclusively shown that the average of life in English jails is very much higher than outside them; yet the bribing election agents, now picking oakum, declare that they are "foot in the grave young men" already. But the Government is painfully unsympathetic.

Spuyten Duyvil Creek obtained its name, it Spuyten Duyvil Creek obtained its name, it is said, from an exclamation of impetuous Anthony Van Corlear, the messenger and trumpeter of meny of the Dutch Governors of New York, who was drowned in the creek while attempting to swim it. He was warned before his rash act that he could not swim across, but he replied that he would "in spite of the devil."

COST OF A CAPITOL.—The total expenses for the construction of the Capitol at Albany, N. Y., up to December 31, 1831, were \$12, 113,243.63. To this must be added the interest paid by the former Commissioners, \$58,est paid by the former Commissioners, \$58,-935,04. The cost of lands purchased, in addition to those presented, upon which the Capitol stands, was \$626,447.62, making an entire expenditure of \$12,796,626.02.

In the course of repairs now going on in the monastic buildings of Westminster Abbey, the canvass lining of one of the rooms was stripped canyass thing of one of the rooms was stripped off and a fine oak panelling was found behind it; and behind the panelling appeared a well-designed wall painting of the time of Henry VIII. The discovery is an interesting one, as English wall-paintings of that date are very

Herr Karl Gehmia of Berne, after a series

in any shape, produced in any color, is impervious to heat and cold, and its price will be much less than that of ordinary mother-of-

The aurochs, or wild oxen, which survive only in the Imperial forests of Lithuania and Poland, threatened, a few years ago, to become extinct, and strict orders were issued for their preservation. Under Imperial protection they have multiplied to about 600 head, and a hunt was recently permitted near Bielostok. Two aurochs were killed and sent to St. Petersburg.

Some old French snuff boxes, which long ago found their way into St, Petersburg, have been purchased by an English dealer. There were seventy-nine of them, and nearly all are enameled in gold or painted by artists who, in their time, were famous throughout France at that kind of work. They sold for about \$100,000. Some of them may now find their way back again into Paris. way back again into Paris.

way back again into Paris.

The Rev. George H. Austin went into the bank at Madison, Ind., and asked for \$280 on his own note. The cashier explained, as delicately as possible, so as not to wound the reverend gentleman's feelings, that an endorsement by some person of property was required. Mr. Austin inquired if the signatures of John and Perry Cotton would do, and was told that they would. After an hour's absence he returned, with their names forged on the note, got the \$280, and absconded.

Since it has been finally determined that the Tuileries ruins shall be taken down, a commission has been chosen to ascertain what part of them are worth saving as historical relics to be placed in museums and parks. Portions of the facade which underwent the farrest fires of the Commune are not in a fit. fercest fires of the Commune are not in a fit condition for such preservation, but it is thought that castings can be secured, at least of columns and cornices, that possess some architectural interest.

A paper has been discovered in the archives of Venezuela, dated 1780, which gives an historical summary of early projects for piercing the Isthmus of Panama. The first goes back to the reign of Philip II, of Spain, who, at the instigation of the Viceroy of the Indies, sent certain Flemish engineers to investigate on the spot the feasibility of the undertaking. Their report was altogether adverse, and thereupon Philip II threatened the penalty of death against whoever should again bring up the project. the project.

OSTRICH FARMS.—United States Consul Baker of Buenos Ayres thinks that the ostrich can be domesticated in the United States and made profitable. He describes an ostrich farm situated about fifteen miles from Buenos Ayres, and gives many instructions for the benefit of those in this country who may desire to go into the business. Full grown birds cost from \$1,000 to \$1,200 delivered at Buenos Ayres, and 5,000 birds can be kept on 6,000 acres of land. The gross income derived from chicks produced by one pair of birds is from \$2,000 to \$3,000 per annum. At Cape Colony \$40,000,000 are invested in the business, and the value of the feathers annually produced is \$4,500,000.

The Missouri Grand Lodge of United Workmen, recently in session in St. Louis, passed a resolution of great significance. It admission of saloou-kan question upon the into the organization. It was chalmed that these men were in constant danger of losing their lives at the hands of the very characters who patronize them, and, according to the supreme medical examiner's report, the saloon-keepers are largely in the lead on the list of deceased members, many of the class being taken off by consumption. The debate was spirited, and when the vote was taken the resolution that no saloon-keeper or bartender be admitted to the brotherhood was carried be admitted to the brotherhood was carried by a large majority. Here is a text for the temperance advocates to make the most of.

Personal.

Senator Fair lives in Charles Sumner's old quarters at Washington. He is the richest man in Congress, and perhaps the richest office holder in the world.

Dr. Boynton, well known as the," un-official" physician at President Garfield's bedside, intends to abandon his profession and devote himself to sheep-farming in Kansas.

Colenso is still Lord Bishop of Natal, and draws his salary as heretofore, but his name has been removed from the list of ministers of the Church of England.

Mrs Caroline Leroy Webster, second of the distinguished statesman, Daniel Web ster, died at New Rochelle, L. I., on Sunday, Feb. 26. She was born in New York city in 1797. A lady thoroughly American in her education, tastes and sentiment. Mrs. Webster was also noted for the brilliancy and charm of her conversational powers. Her incharm of her conversational powers. Her influence was manifested not only in the large circle of distinguished friends and acquaint-ances she gathered around her at home, but was also met by the same homage when abroad. She was married to Daniel Webster in 1829. No children resulting from this marriage and having no surviving male descendants from the former one, there is now no living lineal descendant of the honored statesman, who bears his name.

Mr. George I. Seney, whose gifts during the last few years to religious and benevolent objects amount to over a million and a half of dollars, is a native of Astoria, and fifty years of age. His father was a Methodist minister. James Nicholson, the first Commodore of the United States Navy, was his great-grandfather. His grandfather was a member of the First Congress. Mr. Seney graduated at the University of the City of N. Y., in 1845. Instead of entering on a professional career, he decided to go into business, and at once became arrives tellor of the Metropolitan Bank of paying teller of the Metropolitan Bank, of which he is now the president. His business career has been a long series of successes.

Tarm and Carden.

During the week ending in February 4 there were shipped from American and Canadian ports to England 651 live cattle, 900 sheep, 9072 dressed quarters of beef and 2152 carcasses of mutton.

IRISH POTATOES .- Loamy bottom land is have been laid before Congress already, and have appeared in the press. The duty or tolerance of polygamy was "revealed" by Brigham Young only in 1852. It is a Herr Karl Gehmia of Berne, after a series of experiments extending over several years, excellent soil for Irish or white potatoes. has succeeded in producing artificial mother Plow sod six inches deep in fall; harrow the of pearl undistinguishable in every respect surface lightly in spring; furrow three inches from the natural article. It can be moulded deep, 3½ feet apart, lengthwise of the original

furrow; cut the tubers so that two or more "eyes" will be on each piece; drop the pieces (or potatoes cut in halves) in the furrow 15 (or potatoes cut in halves) in the farrow 15 inches apart; cover with a one-horse plow four inches deep, and go over all with a hot to see that all are well covered. Cultivate with a horse-hoe as soon as up, and after that once a week until eight or ten inches high, keeping all weeds out. Any further cultivation is apt to injure the forming tubers, but large weeds may be pulled out by hand. Potato culture on clay uplands only differs in the preparation of the soil, which should be finally pulverized, and the crops does better on such land after a grain crop. All potato land should be well drained, either naturally or artificially.—G. W. Q. Rockwell, Mo.

LICE ON CATTLE—A simple and generally effective remedy, and one which we have frequently recommended, consists in dusting the animals well over with wood ashes, once or twice a week. The same may be applied to the stalls and mangers.—Brushing and attention to cleanliness of the animals and the premises are essentials.

A writer in the New York Times says that a years experience with broad wagon-wheels is conclusive as to their value. A four-inch tire will carry two tons over soft ground with greater ease to the team than a two and a-half-inch tire will carry one ton. The wheels are not so much strained by stones and rough not so much strained by stones and rough tracks on the road and the road is not cut up, but, on the contrary, is packed down and keeps smooth. The prevalent idea that the draught is increased by widening the tire is altogether baseless; on the contrary a wide tire reduces the draught. The extra cost of the tire is repaid many times over every year in the extra work that can be done by a team.

REARING LARGE HORSES.—There is great profit in rearing large, powerful, enduring horses; as the demand for them at extra prices among us at present is considerably beyond the supply. This can not be fully met for years, and, when done, Europe will g'adly take our surplus at equal or perhaps higher prices for an indefinite length of time. The superior profit in rearing these is, that they can be put to light farm work at eighteen to twenty-four months of age, and the hardest of it at four years old. When they have attained five or six years, they can be sold for city and other heavy work, and by this time they will have paid their cost of rearing on the farm, and the high price at which they now sell will be a clear gain to the farmer. This is the calculation in Europe, and it may be still more easily realized in America, where grain, grass and hay are so much cheaper and more abundant.—Country Gentleman. REARING LARGE HORSES.—There is great abundant .- Country Gentleman

abundant.—Country Gentleman.

GOATS TO PROTECT SHEEP.—The farmers of Hunterdon and Somerset counties, New Jersey, are said to use goats to protect their sheep from dogs. Two goats can drive away a dozen dogs, and two are about all each farmer puts in with his sheep. As soon as a dogenters the field at night the goats atta k him, and their butting propensities are too much for the canine, who soon finds himself rolling over and over. A few repetitions of this treatment caus as the dog to quit the field, limping and yelling. Formerly, when a dogentered a sheep field at night, the sheep would run wildly around and cry piteously. Since the goats have been used to guard them to enjoy the lun. The lower than a soon goats in this way came from the West, where they are put in sheep pens to drive away wolves.

How to Make Hens Lay.—People would better understand this matter if they consider for a moment a hen to be, as she is, a small steam engine, with an egg-laying attachment, and that there must be a constant supply of good feed and pure water to keep the engine and its attachment, and the strategies of the supply of good feed and pure water to keep the engine and its attachment up to its work. In addi-tion to keeping before hens that have complete tion to keeping before hens that have complete liberty a constant supply of water, summer and winter, it will be found that during the cool and cold weather of fall, winter and spring, a dough compounded as follows, fed one day then intermitted for two days, produces excellent results: To three gallons of boiling water add one-half an ounce of common salt, a teaspoonful of cayenne pepper and four ounces of lard. Stir the mixture until the pepper has imparted considerable of its strength to the water. Meantime the salt will have been dissolved and the lard melted. Then, while yet boiling hot, stir in a meal made of oats and corn ground together in made of oats and corn ground together in equal proportions, until a thick mush is formed. This is an excellent food for the purposes intended—to make hens lay in cool

VALUE OF HEN MANURE—Should all the droppings from the roosts by hens be carefully saved in barrels, and every spring or fall this manure be composted with any good soil or muck from swamps, and kept a few months—its value for any crop would be equal to Peruvian guano, and might, I think, be estimated at fifty cents per fowl, per annum. From fifty hens I saved about ten barrels of hen guano during the year. What I save from November to April I compost in the spring with soil. First, I spread soil in a circle to the depth of three or four inches; then I spread hen manure about an inch deep; then I spread another layer of soil, till the heap is completed, using about four times the bulk of soil that I do of manure, the last layer being soil. The top of this compost heap I make flat to catch the rains; then I cover with any refuse or straw, then place some sticks of wood or border sainst the cover into the contract of the contract to keep it. refuse or straw, then place some sticks of wood or boards against the covering to keep it wood or boards against the covering to keep it in place, and in two or three months it is ready for use, having become thoroughly incorporated with the soil; but as the season for planting is then nearly past. I leave the heap till the next season, when I use it with what I compost in November. Perhaps it would be better to make a compost in March, where the climate will admit, and use the manufacture for crops planted the last of May or early June.

Books and Periodicals.

THE GOSPEL IN THE STARS, or Primeval Astronomy, by Jos. A. Seiss, D. D., author of "A Miracle in Stone," "Voices from Babylon," "The Last Times," "Lectures on the Apocalypse," "Holy Types," etc. Phila: E. Claxton & Co., No. 930 Market sheet, 1882. Pp. 452. Price \$1.50.

This book gives evidence of great research, and sets forth the result of the author's labors very clearly. Dr. Seiss always has been very successful in that respect. He has often dealt with obscure subjects, and many have differed from his theories, but no one has failed to un-

derstand his meaning. "The object of this book is to give a true explanation of the Origin and Meaning of the Constellations of the Hea-vens, their figures and their names, as they have come down from the earliest ages of the

have come down from the earliest ages of the human race.

The publishers do not claim too much when they say "the author has thoroughly examined the subject, and all the theories and mythologies connected with these signs, and has come to the conviction that they were originally from God's inspired prophets before the flood, and intended to be a record of the primeval Revelation concerning the Seed of the woman, whose mission was to bruise the serpent's head and work a complete redemption for mankind."

We have been very much pleased with the book. It is possible that an occasional citation from the Scriptures may seen to be a little far-fetched, but there is more truth in the general assertions than most people wot of.

Littell's Living Age. March 4, 1882. Con-

LITTELL'S LIVING AGE. March 4, 1882. Contents: Ancient Animals in South America, Edinburgh Review; "Let Nobody Pass." A Guardsman's Story, Cornhill Magazine; Bi-hop

Guardsman's Story, Cornhill Magazine; Bl-hop Thirlwall's Letters, Blackwood's Magazine; The Freres. By Mrs. Alexander, author of "The Wooing O't." Part XXVII. Temple Bar; Dr. Sheridan, Fraser's Magazine; "Lord of All." A Love Story, Fraser's Magazine; The Channel Tunnel, Spectator; Some Old Comedies, Belgravia; Poetry.

For fifty-two numbers of sixty-four large pages each, (or more than 3,300 pages a year), the subscription price (\$3) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Parried.

At Keedysville, M'., by the Rev. A. C. Geary, John D. Remsberg, from near Sharpsburg, Md., to Miss Emma R. Hagerman, from near Downsville, Md.

On the 16th of February, near Middlebrook, Va., by the Rev. S. L. Whitmore, John C. Glenn, of Franklin county, Pa., to Miss Amanda C. E. Swortzel.

On the 23d of Feb., at the same place, by the same, Addison C. Rosen to Miss Viola R. Fau-

On the 11th of Feb., at the Tulpehocken Parsonage, by Rev. C. H. Leinbach, John M. Lerch to Miss Annie M. Shubart, both of Millersburg, Berks county, Pa.

On February 23d, 1882, at the bride's home, by ltev. J. M. Evans, Henry A. Roihan, of Silgo, to Miss Caroline F. Botzer, of Bellville,—both of Clarion county, Pa.

At the home of the groom's brother in Waynesboro, Feb. 22, 1882, by Rev. Isaac M. Motter, William Francis Hughes to Miss Alice A. Adelsperger, both of Waynesboro, Franklin county, Pa.

At the residence of the bride's parents, Feb. 15th, 1882, by Rev. J. T. Rossiter, James W. Long to Annie M. Wilkening, both of Baltimore, Md. On Tuesday eve, February 21st, 1882, at the home of the bride, by the same, Richard L. Gray to Mary E. Webster, both of Baltimore,

At the bride's home, Feb. 21st, 1882, by Rev. D. N. Dittmar, Wm. Messinger to Miss Emma Huff, both of the vicinity of Littlestown, Pa.

On the 23d of Feb., 1882, at the residence of the heids a parents by Rev. C. H. Reiter, asver, of Marklesburg, ra. to this additional ter, daughter of Rev. C. H. Reiter, of Markles-

Obiluaries.

DIED.—Feb. 16, 1882, near Maury's Mills, Bedford county, Pa., Christian M. Gann, aged 83 years, 1 month and 3 days.

DIED.—At Mt. Alto, Pa., February 17th, '82, Edgar Stoner Bonebrake, youngest son of Dr. H. X. and Annie E. Bonebrake, in his tenth

DIED.—On the 28th of January, 1882, Amanda Louisa Romich, daughter of Rev. H. Romich, aged 11 years, 5 months and 11 days.

This daughter of Bro. Romich's, though young, was called to endure the intensest kind of suffering for weeks before her Saviour took her home. God had evidently been preparing her to take her early to Himself. She was greatly beloved by her playmates and so amiable was her disposition that she received from them the name of Peacemaker. She has gone to be with the Prince of Peace in heaven. Since she lived in the city she was a regular attendant of the Heidelberg Reformed Sabbathschool, and manifested her early love for God and for her Saviour, Her bereaved parents have the sympathy of a large circle of friends. Addresses were made at her funeral by Rev. Dr. Gehr, Rev. Mr. Torrence, of the Bible Society, and the writer, after which her remains were taken to Lebanon for burial.

Acknowledgments.

BETHANY ORPHANS' HOME, WOMELS-DORF, PA.

Reedsburg chg Wayne Co O, Rev E D Wettach,

19 00.

N. B. Correction.—The acknowledgement in Mes-SENSER of March 1st, of Rev. J. Chr. Young, Ceveland, O, should have been \$10 00 instead of \$1 60.

FOR BUILDING FUND.

Watsontown cong Paradise chg. Rev J K Millett, 46 32. Upper Sandusky chg Wyandott Co O, Rev E D Miller, 10 00. Bro iheadsville chg, Rev T A Habe, 62 67 45. Bettany chg Litiz Pa. Rev D C Tobins, 62 00. Mt Aito S Franklin Co Pa per Miss Aunie Weistling, 25 00. Ladies' Aid Soc, Mt Alto cong do, 3 00. Miss Annie M Weistling, 10 00.

D. B. Albright, Supt.

D. B. ALBRIGHT, Supt.

Rev C Brunner, Bridgeport Conn, 9 25. Rev J C Young Cleveland 0, 20 00. do, Mrs Schwalm, 2 00. Rev Eli Keller Zionsville Pa from Emma Bortz & daughter, 2 00. Elizabeth Moyer, 1 00. Emma Moyer a Spanish dollar, 3 90. Mrs M Ruck, New York, 10 00. Dr Coblentz St. Paul's Mis S S Readirg Pa, 10 08. Rev A G Dole Huntingdon Pa, Ref S 8 McConnellstown Pa, 6 00. Rev Jacob Z.egler from Mrs W Ordnung, Amazonia Mo, 1 00. J Ziegler, 1 00—2 00. Rev A Schneck Horn Jasper county Ia, from a friend, 5 00. Rev R Janssen Edon 0 coil'd at a wedding 1 90. Rev J Stern Washington D C 2 25. Rev John Knierim S S Washington Mo, 2 50. Rev L B Schwartz Boston Mass, coil'd, 63 25.

BENEFICIARY EDUCATION.

Receipts during February.

Receipts during February.

Zion's Ch Chambersburg per Wm H Sellers Treas, 15 00. Evere todg per Rev D H Leader pastor, 5 46. Va Classis per Rev J A Hoffheins, Treas, 50 00.

Total \$70 46.

WM M DEATRICK, Treas. Bd. Educat'n

Mercersburg, Pa., March 1, 1882.

The Messengen.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF. Synodical Editors.

To Correspondents. Communications on practical subjects and items of intelligence relating to the Courch, are solicited. Persons who forward communications should not write who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MARCH 8, 1882.

Although our Divine Redeemer came to us in the gladness of the Gospel He never set aside the duty of fasting. That, as well as prayer, is necessary in order to the overcoming some sins, and every branch of the Church has appointed seasons of denial, though all have not observed them in connection with certain seasons of the Church year as the German and other Churches have done. That is only a question of propriety, as far as times and occasions may be concerned.

Our Lord simply restored fasting to its right relations, by depriving it of merit in the work of our salvation, and showing the spirit in which the sacrifice should be made. Two classes of people run into error in regard to this subject; those who hoot at the idea that men need any such discipline, and those who make long faces that they may appear to men to fast. We do not know which are the worst, but certainly our Lord's condemnation was not of the fasting itself, but of the Phariseeism with which it was often attended. It is a bad sign when we have not strength enough to be unostentatious and joyous in the performance of what may be best for

It will be seen from our news column that another attempt has been made upon the life of Queen Victoria. This is the fifth attempt of the same kind made since her accession to the throne in 1836, and is all the more wonderful because she has always The state of the case, as far as we can as been a very popular sovereign. In every case there has been some plea that the condition of the people would be improved by regicide, and the foul intent of a crank at cause in the present disturbed state of things no one knows what organized devilishness may be behind it. Congratulations upon her escape have been sent to her Majesty from all the governments of the world.

Some of our contemporaries are soanxious for a fair fight, even when Christianity is at issue, that they pitch in for the little dog as soon as they see that the big one is getting the better of him. They go upon the theory that it is well enough to give even the devil his due. We commend the principle, because truth is not dependent upon foul play, but we think the Interior is leaning back from its own perpendicular when it takes the part of "grumblers," in referring to a quotation from the Christian Intelligencer, on the subject. We beg leave to protest that Luther and Knox and Washington, were not grumblers, in any proper acceptation of the term. Querulous persons, who do not work themselves but only find fault with others, are not to be put in the same category with the heroes of the world.

An Irish girl said she joined the Methodist Church "on suspicion," for six months. The Christian Advocate speaking of this says: "We don't know about the propriety of taking people into the Church on suspicion, but we think a considerable number might be let out on that ground." But would suspicion be a proper cause for letting people out of the Church? It would hardly afford a very safe ground for action.

Here are some figures that will show the drift of things which some persons have looked upon as ominous. Sixty-five ministers of other denominations have, Adventists, 17 Methodists, 12 Baptists, 3 porary says: Universalists, 1 a Unitarian, 1 a Reformed Hebrew Rabbi.

moved from them in practice. Perhaps as constantly at our best to maintain a high

many as one-fourth of them have come from the Methodists. The same tendency has been pointed out by leading Presbyterians as showing itself among their laity. A New York Presbyterian pastor writing on the subject in the Presbyterian Journal says: "My own experience adds weight to less personal considerations, since out of a Presbyterian family circle five have gone over to Episcopacy."

The Presbyterian Journal cites this as an illustration of a scrupulous young man :-"A story is told of a member of a certain theological seminary who was so sensitive as to any suspicion of plagiarism that he never allowed himself to make the slightest quotation without giving his authority. On one occasion, he commenced grace at breakfast thus; 'Lord, we thank Thee that we have awakened from the sleep which a writer in the Edinburgh Review has called the image of death."

Our esteemed contemporary seems to doubt whether such a sentence was ever uttered, but things quite as ridiculous are said continually, and they occur as frequently in public prayer as any where

THE PERSECUTIONS IN RUSSIA.

The Jewish refugees who have been cared for, during the past week, at the old West Philadelphia Depot in this city, have attracted a great deal of attention. They are a peculiar people who have suffered great persecutions, and the sympathy and aid extended to them shows, that the Christian world, at this age, is opposed to anything like cruelty. The feeling that protested against the outrages inflicted upon the Christians in Bulgaria now rises up to say that the sword is not the instrument by which unbelief is to be driven from the world. That may do for Mahomedanism, but it will not answer for us.

A personal inquiry into the grievances of these exiles elicited the fact that the wrong done them is not to be placed on purely religious grounds. In other words, the cruelty of the Russian peasantry in Kieff and Odessa is not incited so much by differences of faith as by agrarian cupidity. certain, is this: Independent of other considerations the practices of the Greek Church do injustice to her children. The dred and forty out of the three hundred and sixty-five. During these days, the observance of which is required, the Russians do no work, and they get into habits of idleness which disqualify them for industrial pursuits when there is no saint to glorify. Hence they are not thrifty, and grow jealous of those who have less fasts and feasts. They borrow money freely but refuse to pay their debts and have seized upon the present disturbed state of affairs to get rid of their obligations. The report that the Czar was about to confiscate the property of Israelites led the lower classes to think they might seize upon all the spoil within their reach: and they have not stopped short of murder and rapine.

It is said that the Japanese Government is about to re-establish Shintoism as the the public to meet popular demands. But made by Christianity. Shintoism is the worship of ancestry. It is said that this religion has inculcated such a reverence for parents and all in authority that the great love for home, and in the education cackling of geese in the streets of a village. any of them may receive abroad they seem governed by a desire to benefit their native land rather than to make money. In this respect they differ from the

true. Christianity must expect opposition, its influence to the support of catholic but it is sure to conquer, and the very predisposition of the people of Japan, may, by the blessing of God, be converted to an element in its favor.

We think the following from the Congregationalist on "Going to Church," de- plied to the week-day service, is, like a serves a place right here. It will help to good deal of our religious nomenclature, not during the past two years, been ordained counteract the idea that we are to attend very appropriate. It smacks too much of Deacons or advanced to the priesthood in on the ministrations of the sanctuary in the platform and school-room, and deepens the Protestant Episcopal Church. Of order to swell the attendance or patronize the impression, already too prevalent, that these, 13 were Congregationalists, 11 the Almighty, rather than receive strength the chief, if not only, object in going to Presbyterians, 1 a Lutheran, 2 Second and benefit for ourselves. Our contem-

Episcopalian, 1 a Moravian, and 1 a to keep my Christian life just passable,' are supposed to have an equal interest. said a very earnest believer. When I It is wonderful how largely the Episco- omit public worship I feel that my standpal ministry has been recruited from other and of living is lowered.' We never go ning service, or, the week-day service, at Churches, mostly from those farthest re- beyond our ideals. We need to be kept whatever time it may be held?

colored people, she replied:

retrograde in things pertaining to morals as in mental acquirements. It is easy to say we can worship God by reading a good sermon at home. The cares of the household often crowd out the book we meant to read. The spirit of worship promoted by the sanctuary, the rest that the house of God gives, the taking of the mind from every-day duties and surroundings, the inspiration to better living, the influence upon others in keeping the day sacred, all make regular church-going a necessity to those who would keep their Christian hope and life in a condition that shall be a joy to themselves and an inspiration to others.'

The following advertisement in one of the daily papers of one of our large Eastern cities is cited by a contemporary to show that sensationalism may "run mad." "The Salvation Army is still advancing on the enemy. Sunday a high day in camp. 7 A. M. Knee-drill; inside Barracks at 10.45, when the Blood and Fire Brigade will be present; 3 P. M. sharp-shooting by new recruits; 8 P. M. War Memories."

QUESTIONS ANSWERED.

A correspondent whose questions we have not been able to answer before this, writes to ask: 1st. Whether it is right for a minister of the Gospel to read secular papers at all, and 2d, whether such papers should be read by anyone on Sunday.

In answer to the first question, we reply that it would be wrong for any minister not to read the secular papers. He could not keep abreast with the times if he should fail to acquaint himself with what is going on in the world around him; and such information he can get only from the newspapers of the day -- certainly not from books." We would like to see a theological fossil who had been been because papers for the last ten years.

The second question is a relative one. Much depends upon what is in the paper, and what the mind of the reader is disposed to feed upon. Nearly every good secular paper has its column of religious intelligence; and there is a clamor for secular news in religious papers on the part of church members which is hard to satisfy. As far as we are able to judge, our decision would be against all secular thought on God's Holy Day, from whatever source the thought might arise.

With all the outcry against the corruptions of the press it has on the whole been a lever for good. Enterprising secular papers fairly tumble over each other in their haste to give the latest news, without which the censorious people would not read them, and much that is sensational is put before religion of the State, and to combat, by all only newspaper men know how much is possible means, Buddhism and the progress | kept out of them. If all that is offered were published nearly every community would be disturbed by the grievances of the people who would like to rush into print with their purely personal or local affairs, which Japanese are very docile. They have are of no more general interest than the

Years of close observation have convinced us that in the main the secular press has been on the side of right. We have never known a respectable paper to abet infidelity or take the part of vice. We have There should be no discouragement if never known one that has been discourtthe report referred to above should prove eous toward churches, or unwilling to lend

WEDNESDAY EVENING S. RVICE

We forgot to say, in our previous article on this subject, that the term lecture, as apchurch is, to hear what this or that has to say. We will call it religious service, or "'I have to go to church every Sunday worship, in which all, pastor and people,

Who ought to attend the Wednesday eve-

standard. It is said that the secret of leisure at such times, and can find it Jenny Lind's success was that she tried to otherwise convenient, should attend. If not excel on every occasion. When asked they, then who? It is simply a fact, howonce why she sang her most finished pieces ever, that many of this favored class of before an audience at the South, mostly of church members are never seen or heard at the place of prayer during the week. "'I value my art much too highly to There is nothing to prevent them except degrade it even occasionally by any religious indifference; and all we have to wilful disregard of what I consider due to say to them is, that if at some future time they shall find themselves in the sad case "Without action we grow stagnant, or of the five foolish virgins they cannot blame the Messenger for not giving them timely

But there are others for whom it is not so convenient to attend the week-day service. They live "in town," true enough, and have not far to go; but their business is of such a nature that some think it cannot be neglected even "for one hour" (see Matt. 26: 40). Merchants, mechanics, physicians, lawyers, laborers - many of them-pray to be excused from attending prayer meeting "one hour" in mid-week, as it might otherwise interfere with the even flow of their temporal affairs. It is not a "convenient season" for them. And vet these same world-hampered church members find it "convenient" enough to spend more than "one hour" a week at other places. Is not that proof sufficient that, if they would, they could also attend the church service?

One thing we know, and we are glad to know, that some of these same busy people, who have so much on hand during the week, are always at church on Wednesday unless providentially prevented. There is the good doctor, who has more patients to look after than any two of the medical profession in the place, but the church bell calls and he must go; and when he happens to be absent all feel that somebody must be dangerously ill. There is the lawyer, the most learned of that bar, and having the largest practice, yet he is seldom absent from his place in the church on Wednesday evening. And that merchant-why nothing on earth could induce him to rob God of that precious "one hour" of prayer. A certain hard worked mechanic is always there; at least he is said to have been absent but once in five years; and there is a certain day laborer who would not give his Wednesday evening in the church for the wealth and independence of a prince.

These are the pillars which support the filming of the Chairman Church. They are pillars that have grown out of the Rock Christ, who is the everlasting foundation of His Church. All Christians are designed to be such-living stones in the living Temple. Then, if these few can surmount inconveniences and hindrances in midweek, so that they can devote an hour to social worship, why can not all that are similarly situated do the same?

Are we imposing a burden and a yoke? Be it so-it is the burden and yoke of Christ. Take up this cross, if such it be, and in due time it will become "light" and

Don't talk about revival while you are too much engrossed with worldly affairs to heed the week-day call to prayer. When this important duty shall be once generally recognized and practised by professing Christians, the clamor for special revivals

Rev. Dr. F. W. Kremer writes that it was not his house that was entered by burglars, but that of Rev. L. W. Cramer, who lives in Lebanon, and has long been prominently identified with the United Brethren Aid Society.

Our agent, Mr. Binkley, has been very successful in the Mahanoy charge, of which Rev. A. R. Hottenstein is pastor. He obtained 43 new subscribers for the MESSENGER, and 71 for the Hausfreund. Northumberland county is looking up.

Communications.

QUERIES AND OBSERVATIONS.

In the north-eastern part of Pennsylvania In the north-eastern part of Pennsylvania is a scope of country, covered by Bradford, Susquehanna, Wayne, Pike, Wyoming and Lackawanna counties, where the Reformed church has no organized existence. Although it is true, that this part of the State was originally settled by immigrants from New York and the New England States, it is also true that long hefore this the corresponding. Generally settled the state of the State was originally settled by immigrants from New York and the New England States, it is also true that, long before this, the cosmopolitan German has become largely intermingled with the descendants of the original settlers. It is, also, certainly not unreasonable to think that such an intermingling has been going on, for many years, from our large membership im-mediately south of the indicated territory. Such a quiet and peaceful migration of settlers worship, in which all, pastor and people, are supposed to have an equal interest.

We shall now try to answer the inquiry: Who ought to attend the Wednesday evening service, or, the week-day service, at whatever time it may be held?

We answer, first, that all that are at Such a quiet and peaceful migration of settlers has been in progress for many years, and, before the stream took such a strong current westward, it flowed more quietly into the nearer regions, not only towards the setting sun, but likewise towards the north star and the sunny south. How much material has thus drifted beyond the bounds and reach of our Reformed Zion, will never be known, this side of eternity!

But, much as we may lament over this sad But, much as we may lament over this sad truth, the past is beyond our grasp, whilst the future is still before us. May the sad lessons of the past teach us wisdom for the future. What is to be done, however? Who shall act, in the premises of the case? Is there no authority anywhere to bring the matter properly to the notice of the Church? Have the Classes no power in the matter? Have individual ministers no right to look into the state of things outside of their own organized congregations and charges?

of things outside of their own organized congregations and charges?

These questions all demand affirmative answers, and each one should be so answered. To begin at the foot of the ladder, it is undoubtedly the right and privilege of any Reformed minister to look after neglected places and material if he has a knowledge of the existence and location of such.

Such places as Scranton, Carbondale, Towanda, Montrose, Milford, Great Bend and others in that quarter, must, unquestionably

others in that quarter, must, unquestionably contain Reformed material enough to justify contain Reformed material enough to justify the organization of mission congregations. Why then, is it not done? This question may find its solution without difficulty. All know that the brethren in the eastern part of the State are overburdened with labor. Large charges and membership involve, correspondingly, much labor and the time of the brethren is fully taken up. And yet, would it not be possible for these shepherds of large flocks to look after the sheep that stray outside of the defined boundaries of their respective fields and seek to gather them into new flocks, to be provided with new shepherds?

provided with new shepherds?
What may be done in the indicated territory, may be seen in what has been and is being, done at Wilkesbarre Hazelton, and other places along the North Branch. Is there not room and material for the same kind of work and success, at Scranton, Carbonda'e, Towanda, Great Bend, and at other points in that gener-al direction? Have any efforts ever been made

al direction? Have any efforts ever been made to organize congregations in the places named? If not, why is it not done? Have the Classes, wi hin whose bounds they are found, ever thoroughly explored the field?

It may well be asked: what becomes of our material, foreign and native, that is finding its way into this large and important part of our State? The question may be answered in one way, namely: it is lost to our Church! one way, namely: it is lost to our Church! In another way: it is either absorbed by other denominations, or, it goes the way of all

denominations, or, it goes the way of all grass.

Six ordained ministers, and some licentiates, in the Classes of East Pennsylvania and Lehigh, are reported as without chargees, and these brethren would likely be willing to labor if some suitable fields were open. Why do they stand all this time idle? Whose fault, when so much territory is to be occupied? There seems to be a practical difficulty in the way of laying hold of our material that is found in certain localities. What is it? Is there not, after all, a lack of faith on the part of the Church? Does not the question! Will it pay? Or, will the effort succeed? too often stand, like a threatening, if not a roaring lion in the way? Yes, here is, undoubtedly, one of our hindrances. Some men are not willing to risk the matter of going into a new field. They might fail, and then;—oh'my! Or, if they should have to live and labor like rough pioneers, traveling through rain, snow and mud; through heat and cold; over rough roads and through dense woods, on horseback, or better, on all twos, staying away from wife and children for day, weeks and months, like coal diggers or wood choppers;—no, it is too much! Large charges and numerous membership, though such involve heavy labors and great responsibilities, are, nevertheless, preferred. Is this passing uncharitable judgment? If it is; what, if the matter be true? But, enough. But, enough.

However, the blame is not to be laid on

individual ministers. Is there not a lack of faith on the part of the Church, as a whole? Why cannot the Reformed Church send men faith on the part of the Church, as a whole? Why cannot the Reformed Church send men to preach the gospel where only a few of her children are found? Why must she wait until a sufficient number are together to form a congregation? Why not preach to the few and seek to add to them from the world? Why can we not cover a large tract of country with one missionary, if necessary, until the field will be come ripe for division and subdivision? Why may not a missionary serve six and eight points, where the membership is small, though he be able to preach only once in four weeks at each point, if his labor should thereby reach such as would, under other arrangements, have no preaching at all? Or, if thereby his meagre support should be increased or the treasury of the mission Board be somewhat relieved, what harm?

If one man, in thickly settled communities, with large churches and numerous membership, may serve from four to six congregations, containing from 500 to 1000 members or more, why may not a poor misssionary serve as many, or more congregations, where the membership and income are small?

If any have aught to advance against these oversity and Observations let them say on

If any have aught to advance against these Queries and Observations, let them say on. One object held in view in their preparation is, to prompt a discussion of our entire Mission interest in the columns of the Messenger. Let facts be brought out and made known to the church. The simple facts, in simple language, void of flowers of rhetoric and figures of speech, are sought for.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Brief Items of Intelligence.

An interesting Classical Missionary Conference was held at Greenville, Mercer county, this State, which occupied three days, from the 17th to the 19th of January, inclusive. the 17th to the 19th of January, inclusive. The ministers present were Pontius, Pilgram, Appel and Hahn. Elder C. M. Bousch, E.q. of Meadville, was also present and took part in the discussion, which included a wide range from the Sunday school, out to the Foreign Missionary field. Ministers of other denominations attended and participated. It was said to be one of the most interesting meetings of the kind thus far held. In the judgment of the speakers, the establishment of congregational missionary societies and the circulation of missionary intelligence at monthly meetings were deemed to be some of the best means in awakening the spirit of missions in the churches. The St. Paul's Classis is among the foremost in its efforts to educate its members up to a higher standard educate its members up to a higher standard of missionary zeal.

The first anniversary of the Harbaugh Missionary Society of St. Luke's Mission, Lancaster, Pa., was held on Sunday evening, the 29th of January. The address was delivered

by Dr. Thomas G. Appel. From the report of the president, C. W. Levan, theological student, it appears that the number of members on the roll is 43.

The Johnstown Mission, under the charge of Pastor Bates, is growing in numbers and standing in the community. It is only a few years old, and has a church of its own, without any debt. It had an interesting Christmas festival, in which the pastor and pastoress were not overlooked among the recipients of gifts. It is a good example and a good sign when missions find themselves willing and able to cheer up their pastors. The Johnstown Mission, under the charge of

The Rev. S. T. Wagner, who had been laboring in the Will's Oreek charge, in Somerset county, this State, for some time, has recently been commissioned to take charge of the field as missionary of the Board. This is a part of what used to be the Meyersdale charge. It is at present engaged in the erection of a new church at Hyndman, along the railroad. It is thought that this and the other mission at Meyersdale, under the Rev. J. M. Shick, will become self-sustaining at no distant day. distant day.

The cabinet organ, which was sent us as a present to the mission at Emporia by several present to the mission at Emporia by several congregations in the East, came to hand in due season, and was promptly acknowledged in the church papers. For the present it is voiceless, because the congregation is pastorless, but we hope that a shepherd will come again before long, and that its music then will be faultless.

CHURCH EXTENSION BOARD.

The Tri Synodic Board of Missions recommended the Synods, through the report of the Superintendent, "That they request each congregation within their bounds, to take up congregation within their bounds, to take up one collection during the year, for the purpose of creating a Church Building Fund, to assist Missions to erect Churches, either in the way of a loan or a donation." The two Eastern Synods took action accordingly, and will, doubtless, collect money for the purpose during the present year, which will be the beginning of good things in this direction.

When the subject came before the Pittsburgh Synod, a series of resolutions was offered, proposing the creation at once, of a Synodical Church Extension Board. These resolutions defined the authority and powers of such a Board, provided the way for electing its members and the manner of collecting the money to carry on its work.

The resolutions diverted the attention of Synod from the recommendation of the Tri-Synodic Board, so that the request of Synod to the congregations to raise such a collection for the current year was not made. Synod.

for the current year was not made. Synod, however, took action on the subject of the resolutions, look action on the subject of the re-solutions, looking to the creation of a perma-nent Board of Church Extension. So that while we lose the collections that might have been taken for the present year, it is hoped that we will gain by entering on the work in a permanent way, by which regular annual contributions will flow into the treasury for this specific purpose.

which they have no power to grant. 6. The shame and disgrace which the Church suffers by reason of such burdensome and often unnecessary debts would be removed.

Let every Synod create and sustain a

Church Extension Board.

ORPHANS AND FRIENDLESS CHILDREN.

In the Reformed, as in many of the other In the Reformed, as in many of the other branches of the Church, the wants of the Orphans and Friendless children, are not regarded with indifference. As a Church, we can point, with pride, to the work accomplished by our Homes. We have two such institutions and we hope ere long to have another in the West.

But, according to some as in the department But, according to some as in the department of Sunday-school work, there must be an International Association to prepare Helps, so there must also be, in this sphere of Christian work an Unsectarian Association. The other evening, I listened to a lecture delivered, by a representative of such an Association. Its representative of such an Association. Its object, as he stated, is to hunt up such children and to provide homes for them in Christian families. No doubt this Association, in cities in particular, is doing a good work. No one would for a moment, lay a straw in its way, but rather aid it and wish it success, yet the spirit which it manifests towards Orphan Homes, judging from what its representative said, is not by any means to friendly.

The speaker endeavored to impress upon his hearers the supposed fact that Homes are the devices of man and not of God; that the family is an institution of God and that if He wished children to be in Orphan Homes He would have placed them there.

According to such talk, we would have to do away with quite a number of Christian institutions. We would be compelled to do away with the Sunday schools and benevolent institutions of all kinds. No one will question the assertion, that the family is an institution of God, but that does not, by any means, say, that this Unsectarian Association is any more, an institution of God than an Orphans' Home. Besides, it is generally conceded that God uses men as instruments, by and through whom, He establishes institutions to meet the wants of humanity and to enlarge the borders of His kingdom.

J. W. PONTIOUS.

MISSIONARY ANNIVERSARY.

The Missionary Society connected with the First Reformed Church Sunday-school of Philadelphia, celebrated its First Anniversary at a meeting held on the evening of February at a meeting held on the evening of February 16th, at which there was a large attendance of members and their friends. The object of the Society is to interest the scholars in missionary work, by holding monthly meetings at which information is lurnished respecting missions and missionary work. Each class has a little society within itself, which is known by a designated name, and in charge of a treasurer who collects all dues and has charge of any work which may be given to the class.

the class.

The President in his report, stated that the membership, at the present time, is one hundred and twenty, the contributions for the past year, amounted to one hundred and three dollars, which were donated to various objects including Japan missions, missions in Kansas and Nebraska, Beneficiary education, Womelsdorf Orphans' Home, a Mission school and the Seaman's Friend Society in Philadelphia. Early in December, bags prepared by the Society and given to each class, were filled with contributions of wearing apparel and other articles, and the sum of eighteen dollars was

articles, and the sum of eighteen dollars was collected towards the purchase of a new library; these were sent to Womelsdorf Orphans' Home in time for the Christmas Festival.

After a solo by one of the members, a missionary exercise was given, in which five children took part; representing Japan, India, The American Indian, Chinese and the Esquimaux, each being costumed in the dress of the respective countries, and bringing their plea for Christian Missionaries. At the close, they united in singing "From Greenland's Icy Mountains."

A hymn, in Japanese, was sung by Nellie Amerman, whose parents are missionaries in

Anymn, in Japanese, was sund by Neine Amerman, whose parents are missionaries in Japan, sent by the Reformed Church in America. Various Japanese articles, among them, an idol from a Buddhist temple in the interior of Japan, were exhibited and explained by the pastor, Rev. Dr. Van Horne, and Nellie.

ONCE MORE.

After our appeal for aid last fall in behalf of our Missions to Ridgely, Md., for flooring and stores, several noble women and open-been taken for the present year, it is hoped that we will gain by entering on the work in a permanent way, by which regular annual contributions will flow into the treasury for this specific purpose.

Pittsburgh Synod was not prepared to create the Board proposed; but it "appointed a committee of five, one from each of its Classes, to prepare a plan for the creation of a Synodical Church Extension Board, and report at the next annual meeting of the Synod' (See Min, page 45). This I believe to be a proper action, and trust that it will inaugurate a movement that all the Synods will follow.

A Board of this kind rightly sustained, cannot fail to render the very help that so many Missions need; and so add strength and efficiency to the work of the Board of Missions. For it has been demonstrative in the history of many missions, that the otherwise efficient work of the Board has been more or less crippled, and sometimes lost, because the congregation suffered from a burdensome debt. Anyone who has ever acted on the Board of Missions: For it has been demonstrative in the history of many missions, that the otherwise efficient work of the Board has been more or less crippled, and sometimes lost, because the congregation suffered from a burdensome debt. Anyone who has ever acted on the Board of Missions: For it has been demonstrative in the history of many missions, that the otherwise efficient work of the Board of Synddicase of the seem of the death of the seem of history of many missions, that the otherwise efficient work of the Board of Missions would be avoided and extravagance discouraged. 2. The building of expensive Churches where not needed, by weak congregations, would be avoided and extravagance discouraged. 5. The Boards of Missions would be saved from the annoyance of petitions to aid in paying Church debts, which they have no power to grant. 6. The shame and disgrace which the After our appeal for aid last fall in behalf of our Mission at Ridgely, Md., for flooring and stoves, several noble women and open-

If we are willing to endure "all things" in planting the Church of our choice in New Territory (the future of which is to become the garden spot of America), let us not bear the burden alone. Help us to bear it, and thus fulfill the law of Christ. Send us, then, your Alms in the spirit of a solemn fast, and with prayer, and it will bring forth much fruit in the salvation of precious souls.

As the Money Order Office is far away, please register.

J. HANNABERY.

Church Lews.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. C. H. Muchler has accepted a call from the Overton Mission, situated in Brad-ford and Sullivan counties, Pa. He will enter upon his duties on the 5th inst, and his Post Office address will be Dushore, Sullivan

Post Office address will be Dushore, Sullivan county, Pa.

St. Paul's, of Summit Hill, after being thoroughly renovated and beautified, was reopened on Christmas. Services were held in the morning, afternoon, and evening, all largely attended, especially in the evening, when the pastor of the Presbyterian Church of the place preached, and many of his members were present. In the afternoon the pastor of the Welsh Baptist congregation preached, and quite a number of his members were ed, and quite a number of his members were present. The collections during the day present. The collections during the day netted handsomely, and the congregation feel quite elated at the success with which they have met.

Four weeks after Caristmas, a class eleven young persons, who were had under catechetical training for more than a year, were confirmed, and the Holy Communion was administered. St. Paul's hopes for greater success in the future.

West Susquehauna Classis met in special session in the Reformed Church at Williams-port, to attend to the following items of busi-

The pastoral relation existing between the Rev. Joshua H. Derr, and the Williamsport charge, was dissolved, with instruction that the congregation pay Bro. Derr \$200 without

delay.

Classis resolved that the request of the Emanuel's Reformed congregation of Williamsport, for permission for its members to organize themselves into two separate congregations, the one English and the other Germanize

gations, the one English and the other German, be granted.

Also resolved, That a committee of three members of Classis be appointed to perfect the organization. Committee consists of Brethren Grob, Delong, and Clouser.

The last named brethren were appointed a committee to supply the Williamsport congregation.

SYNOD OF POTOMAC.

The Maryland Classis met in special session in the Third Reformed Church, Baltimore, on the 25th day of February. Rev. J. B. Shontz was dismissed to the Classis of Mercersburg, and Licentiate George M. Zacharias to the Classis of Lebanon. Rev. J. T. Rossiter was president pro tem., and Rev. C. Clever, secre-

SYNOD OF PITTSBURG.

St. James' Reformed Church, of Bell Trap, Westmoreland county, Pa., celebrated the Holy Communion on Sunday, February 19. Although the day was unpropitious, the weather being exceedingly disagreeable, and the roads almost impassable, yet the attend ance was good. There were three additions to the Church—two by confirmation, and one by letter from the Presbyterian Church. The pastor, Rev. Good, of Delmont, Pa., has had the hearty co-operation of all the members of the congregation in every form of Church work; and almost every family now subscribes for the MESSENGER, and appreciates its weekly visits. St. James' Reformed Church, of Bell Trap,

MEETING OF MISSIONARY BOARD.

The Board of Missions of Pittsburgh Synod will meet in Grace Church, Pittsburgh, Tuesday, March 21st, at 10 o'clock A. M. Members are earnestly requested to be present. All the missionaries in the bounds of Pittsburgh Synod will please report to Rev. F. Pilgram, Secretary of Board, Greenville, Pa., in time for the meeting.

SAML Z. BEAM, Pres. of Board

Ceneral Dews.

The National debt was reduced hearly \$10,-000,000 during the month of February.

The Baltimore merchants have a scheme on hand to connect the Chesapeake and Delaware bays by a canal.

The Bill to put General Grant on the re-tired list of the Army, will mage opposition in the House of Representatives.

The Garfield memorial services were held in the Hall of the House of Representatives, Washington, D. C., on Monday, of last week. Mr. Blaine delivered the eulogy, which is conceded to have been a masterpiece of its

The floods during the week have been very heavy. The Secretary of War on the 1st inst., telegraphed to the officer in charge of Inst., telegraphed to the officer in charge of the Commissary depot at New Orleans, to afford relief to the sufferers in Louisiana. Much damage has been done in New York State by the rising of the Mohawk river. The Delaware is very high, and factories at Trenton have been stopped as the buildings have been flooded. The Susquehanna, at Catawissa, was reported 15 feet above low water mark on the 2d inst.

A special cable despatch from London, dated March 2d says: Late this afternoon, as the Queen, with Princess Beatrice, was entering her carriage at the railway station to drive to the Castle, she was fired at by a man in the crowd, happily without harmful result. The Queen had been in London holding a drawing-room reception and was returning. The royal train had just arrived, and the station was crowded with Eton boys and townspeople, who, with their hats raised, were heartily cheering her as she crossed the crimson carpeted platform to the royal carriage. She had just entered the carriage, and the aged John Brown had ed the carriage, and the aged John Bro #n had taken his seat beside the coachman, who s arted the horses while the air was still re-

taken his seat beside the coachman, who sarted the horses while the air was still resounding with the cheers.

A shabby, ill-looking man, about thirty-five or forty years old, standing at the entrance of the station yard among the other spectators, about thirty paces from the carriage deliberately raised a pistol and fired at the Queen. He seemed about to shoot again when the revolver was struck from his hand by James Burnside, a photographer of Windsor. Others seized him and the police rushed in and took him into custody. Meantime the Queen's coachman drove on as though nothing had happened and reached the Castle in safety.

The noise of the shot was very slight and the Queen did not hear the explosion. She only learned what had happened from her excited ladies in waiting and the commotion in the crowd. She was perfectly possessed, and sent back to the station as soon as she

and sent back to the station as soon as she arrived at the Castle to hear if any one in the crowd was hurt. A few minutes after the Queen despatched the following telegram to tne Prince of Wales, at Marlborough

"In case exaggerated reports should reach you I telegraph to say that as I drove from the station here a man shot at the carriage, but fortunately hurt no one. He was instant ly seized. I am none the worse.'

The Queen's dinner party at the Castle was held as usual. Her Majesty appeared per-fectly composed and possessed of all her habitual calm.

On reaching the police station the would be assassin was promptly placed in the dock, while the particulars of the case were entered against him. The prisoner, who to all appearances is a thorough crank, gave his name as E derick MacLean, aged thirty-two. He stated that he was a clerk out of employment. He was a native of London, and was born in Oxford street. He said he recently came from Southsea, and had been in Windsor a few days only. The revolver was a small German weapon of six chambers, two of which con-

tained empty cartridges and two contained

tained empty cartridges and two contained loaded ones. One chamber had just been discharged. Although diligent search has been made no bullet has yet been discovered. The news of the attempt occasioned great excitement in London. The Prince of Wales was one of the first to hear of the outrage. Mr. Gladstone and Sir William V. Harcourt, who were in the House at the time, received a telegram from Sir Henry Ponsonby giving the particulars of the attempt, and stating that her Majesty was in no way suffering from the shock. The news rapidly spread in the House, and created a profound sensation. The Premier, with Sir Stafford Northcote, at once sent a telegram to her Majesty congratulating her on her providential escape. Numerous inquiries were made at Marlborough House late in the evening, and a large crowd gathered outside the gates.

Later reports state that MacLean has been pronounced sane by the doctor who examined him in the cell. The weapon used was a sixchambered Colt's revolver of American make. MacLean said he would not have done what he did had he not been hungry. It appears, however, that he took a hearty meal at a Windsor coffee house shortly before the attempt. The Daily News says there is reason to believe that there is more in the matter than at present appears on the surface, and that the vile attempt is the outcome of some plot. It has been rumored that after the occurrence a man was heard to say:—"The man

plot. It has been rumored that after the oc-currence a man was heard to say:—"The man in custody has not done it." But this has not yet been reported to the police. The culprit is said to have had a far happier appearance when safely inside the police station than on the way thither

when safely inside the police station than on the way thither.

The Prince of Wales, accompanied by a numerous suite, witnessed the performance of The Manager at the Court Theatre in the evening. On Mr. Clayton reading to the audience the news of the attack upon the Queen and her Mai ato's safety the whole and encourage. dience the news of the attack upon the Queen and her Maj sty's safety, the whole audience rose en masse and remained standing until the Prince had bowed his acknowledgments and the national anthem was played amid the loudest demonstrations of approval. An adjourned meeting of representative Irishmen from all parts of the metropolis, held in London last evening to arrange for a great national demonstration on St. Patrick's Day, passed a resolution repudiating and deploring the attempted assassination as a cowardly and condemnable attempt. There is much excitement in Irish circles in London. The outrage is universally condemned in the most emphatic manner.

London, March 5.—There were special prayers and thanksgiving services in nearly all the churches and chapels of England to-day with reference to the Queen's escape from the attempt upon her lite. Mr. Gladstone and Earl Granville were present at the Chapel Royal, St. James' Palace, the preacher being the Bishop of St. David's. The most note worthy services were those held by Dean Bradley, at Westminster Abbey, Canon Prothero, at the Chapel Royal, Savoy, the Bishop of Rochester, at St. Paul's, Mr. Spurgeon, at the Tabernacle, and Dr. Parker, at the City Temple.

the City Temple.

The Press Association understands that the

Queen was in no way so much affected by any message as by that from President Arthur The Radical journals on the continent generally deplore the attempt on the Queen's life. A few of the more extreme type express apprehension that it will be turned to account

The News this morning says: Earl Granville in the House of Lords and Mr. Gladstone in the House of Commons to-night or to-morrow will move an address congratu-lating the Queen on her escape from assassin-

Special thanksgiving services on account of the Queen's escape were held to-day in the Church of the British Embassy in Paris, the Dom Kirche of Berlin and the English Church at Rome. A Te Deum was cnanted in the Russian Chapel in London.

Dublin, March 1 —A caretaker at Moa'e, county of Westmeath, was shot last evening and is dying.

Thirteen hundred more Jewish Refugees are to be sent to America. They have already fled from Russia, and would be exposed to certain death if they returned to that country.

London, March 1.—The Times' correspondent at St. Petersburg says:—"General Skobeleff at the most will be deprived of the command of the Division of Minsk, and will probably be asked to pass a short time on his

There was rather serious rioting last week at Dublin. A person who was supposed to have given information to the police in reference to the murder of the farmer Bailey was fired at, without result, by a party of three men while walking on the street.

London, March 1.—The Daily News says the Cabinet Council have decided that Mr. Forster, Chief Secretary for Ireland, should not accept the invitation to appear before the House of Lords' Committee to give evidence regarding the working of the Land act.

A telegram from Cettinje states that the Austrian force from Foca lost 200 men on Saturday last in an unsuccessful attempt to force a passage of the Drina.

The Austrian account of what is apparently the same affair is directly contradictory.

London, March 1.—A despatch to the Standard from Limerick says:— The party who attacked the farmer's house at Feacle on Sunday did not kill any member of his family.

A dynamite cartridge has been discovered in

the Custom House here."
Mr. Forster has started for Dublin.

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Youth's Department.

THAT THIEF.

"Procrastination is the thief of time." -Young's " Night Thoughts."

If it were only time he stole, That thief with the long name-The loss would still despoil the soul, And tarnish it with shame

But, peace of conscience is the prize, The dearest and the chief, That he lays hold of as he flies. That still uncaptured thief.

This robbery is utter woe, It haunts us with the thought That chance is gone, that joy laid low, That plan has come to nought.

Our courage, too, he steals away; We shrink with causeless dread, As if a lion* held at bay The path we ought to tread; And so we enter not the road,

Where beckoning duties wait With strength adapted to each load, If we are not too late. Oh, passive dreamer, wake at length; Let not that thief go on

Stealing thy time, thy peace, thy strength, Until thy all is gone! - Observer.

* Proverbs xxvi. 13.

HOW ELBERT PREVENTED A TARDY-MARK

Elbert Collins had never been marked absent or tardy since his first going to school in September, and it was his ambition to finish the whole year without a "mark," partly because he liked to be prompt, and partly because he thought it would be so nice to see his name in the paper at the end of the year.

December had come, and the short mornings were very lively ones in his mother's little kitchen, because of so many things to be done before the nine o'clock bell. There was the wood-box to fill, the canary to feed, and generally the cradle to rock; while the mother attended to such work as could be done best while there was some one to look after the baby.

On this particular morning, however, the mother had gone to Mrs. Brown's around the corner for a cup of yeast, and had become so interested in a recipe for chocolate-cake, a pattern for a boy's blouse, and the pound-party at the Methodist minister's, that she entirely forgot the time of

Meanwhile little Elbert, with his overshoes and scarf on, and cap in hand, rocked the cradle and kept his eyes on the clock. Five-ten minutes passed away. The long hand was crawling alarmingly near last bell-time. He tied his scarf, pulled his cap over his ears, and rocked harder than ever. Still no mother. Then he went to the door, looked anxiously toward the corner, and sent out a lusty shout: "Mamma-a-a, come ho-o-ome!" but no one responded except the baby. "O dear, dear!" he exclaimed as he rushed back to the cradle; and just then his expectant ears heard the first slow cling-clang of the last bell. It would ring for five minutes; the schoolhouse was only three streets away, and there was time enough yet if he could only start. One thing was certain-he would never leave his little baby sister. He remembered the story of a poor baby who was burned to death because her brother, who had promised to take care of her, left her and ran out on the street to play.

He went to the door and shouted again. It was something like the case of Cassabianca. But when two mothers are talking about patterns, who ever knew them to notice every little outside noise? Elbert's shout ended in a big sob. A man going to lose his entire fortune could not feel worse than this little fellow, with that dreadful tardy-mark hanging over his head.

Then a happy thought flashed into his mind. Running to the cradle, he caught up the baby, scattering pillows and blankets right and left, bundled an old shawl over her, and, snatching her half-filled milk bottle, dashed out of the house and ran off in the direction of that clanging bell as fast as his stout youngs legs could carry him. The baby was a little mite, only two months old, and Elbert was nearly six years, and large for his age.

He met two women whom he knew, who commenced, "Why, Elbert!" and "What on earth!" but he bounded past and reached the school-house just as the bell gave its clang, and handed over his funny burden

to his astonished teacher. "I couldn't leave her, and I couldn't be late. She'll go to sleep and be real good," he said as the teacher began to unwind the ed, half-smothered-looking baby still in her anybody to send her home.

The teacher was a good-natured young lady, and she laughed so that she almost dropped the baby on the floor, and then the whole room laughed, and finally Elbert joined in; for he was glad that he had escertainly look funny in school.

Of course there could be no order. Nearly all of the scholars had babies at home, or were well acquainted with those of their neighbors; but they acted as if they had never seen a baby before, and every movement of the little pink hands, and every turn of the small bald head made them scream with laughter, until the principal of the school came into the room to see what the disturbance was, and after trying to look severe for five seconds, he laughed too.

And while all this fun was going on, Elbert's mother was running wildly through the four rooms of her little house calling her son by name, and feeling sure that the children were either killed and thrown into the cistern, or else carried off like Charlie Ross, and lost forever. Just then the woman whom Elbert had met stopped at the gate and said to the mother who was coming hurriedly out, "O I don't know where my children are! I left them while I ran into Mrs. Brown's a minute, and I'm

"Why we just now met Elbert with the baby, kiting along like the wind. Leastways we supposed it was the baby from the way he carried it. And he never-"

"Merciful man! he's taken her to

Ten minutes later a flustered little woman rapped at the door of the First Primary room and inquired for a baby. It was handed to her, along with an empty milkbottle, and wrapping them both in a red cloak which she carried she thanked the smiling teacher, and walked home.

At first she had felt very angry toward Elbert, but when she remembered his horror at being late, she softened toward him considerably, and by the time she got the baby home and found her none the worse for her little runaway, she had her laugh also; and being a fair-minded woman, she told Elbert when he came home to dinner that it was very thoughtless in her to have held close to her eye, and the other at stayed so long at Mrs. Brown's. And Elbert gave her a hug and said he was glad he "didn't leave leave the baby, 'cause she might have been burned up."-New York Evangelist.

"BEHOLD, THERE WENT OUT A SOWER TO SOW."

Charlie and Susie were very fond of brighter sunshine and longer days, the had observed. His quick wit and skilled plants in their little bay window, which invention saw in this accident a wonderful seemed to stand still the early part of the discovery. He inmediately set about makwinter, all began to bloom most heautifully. ing use of his new knowledge of lenses, and The children sowed a great many seeds of ere long he had fashioned a tube of pasteverbenas and other spring flowers in little board, in which he set the glasses firmly at pots, to have ready to put out in the ground their exact focus. as soon as the danger from frost was over. about a quarter of an inch high, the children were invited to spend a day or two away from home, with their cousin Alice. Bridget was left to take care of the plants. As soon as the children got back they ran to the window to see about their flowers, especially the little seedlings. How badly they felt when they saw that not a whole ran to Bridget in distress.

"Oh, them little weeds!" she said, looking scornfully at the bare green stems. "Shure, I watered all the flowers, but today whin I let Dicky out for an airin' in the parlor, as yer mamma tould me to do, I just let him pick away at the little things. Shure they're no good like the other pretty

Well, it would do no good to fret now, the children thought. So, though they felt very much like being cross with Bridget, they concluded that it would be better to plant more seeds at once, and place them

"It's just like our lesson for next Sunday, Susie," said Charlie; "'the fowls of the air came and devoured it up,' you know. That means Dicky, though he's only one, and not a fowl of the air, exactly."

those dreadful bats would seem more like ed, and notice being given to the other leaves savage marks of his claws in the nightgown, one bare foot sticking out, and him than my precious little birdie." Here House, a like committee is appointed, and her little fists tightly clenched as if defying Susie stopped talking to let Dicky take a these two committees meet. If they agree seed from her lips.

is said to be sometimes like 'an angel of caped the tardy-mark, and the baby did than Dicky. But I'd advise you, Susie, not to plant any of the seeds in that shallow or three times a day. You know how the crocus died in it last winter."

"Well, there are no thorns to choke them, anyway, in this room," said Susie. "There is plenty of good ground, though, and we'll do our best with that."

And as their mother heard them talking. she prayed that the seed sown in their hearts, which she knew the Holy Spirit had caused to spring up in its fresh soil, might bring forth a hundredfold, to the glory of God. - Christian Intelligencer.

HOW A LITTLE GIRL SUGGESTED THE INVENTION OF THE TELESCOPE.

Some of the most important discoveries have been made accidentally; and it has happened to more than one inventor, who had long been searching after some new combination or material for carrying cut a pet idea, to hit upon the right thing at last by mere chance. A lucky instance of this kind was the discovery of the principle of the telescope.

Nearly three hundred years ago, there was living in the town of Middleburg, on the island of Walcheren, in the Netherlands, a poor optician named Hans Lippersheim. One day, in the year 1608, he was working in his shop, his children helping him in various small ways, or romping about and amusing themselves with the tools and objects lying on his bench, when suddenly his little girl exclaimed:

"Oh, papa! See how near the steeple comes!"

Half-startled by this announcement, the honest Hans looked up from his work, curious to know the cause of the child's amazement. Turning toward her he saw that she was looking through two lenses, one arm's length; and, calling his daughter to his side, he noticed that the eye-lens was plano-concave (or flat on one side and hollowed out on the other), while the one held at a distance was plano-convex (or flat on one side and bulging on the other). Then, taking the two glasses, he repeated his daughter's experiment, and soon discovered that she had chanced to hold the lenses apart at their exact focus, and this flowers. When February came with its had produced the wonderful effect that she

This rough tube was the germ of that It was so pleasant to watch the tiny shoots' great instrument the telescope, to which spring up, and to think of the beautiful, modern science owes so much. And it gay blossoms which each one would bear was on October 22, 1608, that Lippersheim when the warm May and June sunshine fell sent to his government three telescopes on the young plants. When they were made by himself, calling them "instruments by which to see at a distance."

Not long afterward, another man, Jacob Adriansz, or Metius, of Alkmaar, a town Mother and father went too, and only about twenty miles from Amsterdam, claimed to have discovered the principle of the telescope two years earlier than Hans Lippersheim; and it is generally acknowledged that to one of these two men belongs the honor of inventing the instrument. But green shoot was left of these last. They it seems certain that Hans Lippersheim had never known or heard of the discovery made by Adriansz, and so, if Adriansz had not lived, we still should owe to Hans Lippersheim's quick wit, and his little daughter's lucky meddling, one of the most valuable and wonderful of human inventions.—St. Nicholas, for February, 1882.

HOW CONGRESS PASSES A BILL.

One branch of Congress passes a bill and it precisely as it passed, it then goes to the

And then the whole room saw a surpris- ugly crow, or a vulture, or one of then a Committee of Conference is appoint- his disappointment and disgust he usually "Bals are not birds, Susie. Don't you again in each House. If they disagree, each know better than that?" said Charlie. reports, and sometimes a new committee is 'Besides, don't you remember that Satan appointed, and sometimes the bill fails. But if it passes both Houses, then the Prelight,' and of course angels are prettier sident signs it if he approves; if he disapproves, he returns it within ten days to the House in which it originated, with his obbasket, as you did before. If Dicky hadn't jections. If that House passes it again by eaten them, the sun would have 'scorched a two-thirds vote, it goes to the other them,' unless you had watered them two branch of Congress, and if it passes there by a two-thirds vote, it becomes a law. There is no arbiter between any of the par-

THE VERMONT PANTHER.

Some boys, who live in Barnard, Vt. went out after partridges on last Thanksgiving-day. They soon discovered the fresh tracks of some large animal, and on following a short distance crossed their own path. Being frightened at this circumstance, and also from catching a glimpse of the animal, they hastened back to the house of a neighbor, who soon accompanied them, armed with a shot-gun, together with his son, who carried a rifle.

They presently sighted their game, which they chased to a thicket, where it was dislogded several times and finally shot.

On dragging the animal out, what was at first thought to be a bear proved to be a female panther of the largest size, measuring 7½ from tip to tip, and weighing nearly 200

It would seem strange at first that the animal was not more savage, that she did not charge on her pursuers and kill them at once. This may, however, be partially accounted for from the fact, as afterward appeared, that it had made its supper on two sheep in Pomfret only the night before.

This is the second or third of the species killed in the State since the beginning of the century, and in all probability it will be the last.

The animal was in fine condition, being in its new fur, and no signs of having been previously trapped or wounded.

The upper right canine was broken off at about the middle, but this might have been done in a skirmish when the puma

In general the color of the upper parts was tawny-yellow, with a darker wash of the same along the dorsal line, on the tip of the tail, the ears and face. The whole animal presents in a striking and exaggerated manner the form and features of the ordinary domestic cat. The tail is straight and larger in diameter at the base, the neck short, the ears erect and pocketed. The dentition is precisely similar, the canines being conical, and rising an inch or more from the jaws.

The paws are seven inches wide when the fingers are spread, and conceal a very formidable set of claws.

This panther is supposed to have made the town and vicinity where it was taken its home for seven or eight years, and on several occasions had been seen or heard

One hundred and thirty sheep have probably fallen victims to its rapacious maw, as the town records would indicate.

The specimen was embalmed and exhibited in several towns in the State, and I am told a thousand dollars have been offered for its skin.

When mounted it will probably be placed in the State museum at Montpelier. -F. H. H., in Scientific American.

BE CONTENT.

Not a star however dimly, Shines in God's unbounded skies, But its pale beams gleam, reflected In some happy creature's eyes.

Be content. Divine the purpose That o'errides the wayward will: And the heart that waits the blessings, God with wines of joy will fill. -S. S. Times.

ENEMIES OF THE WIRES.

A writer in Youth and Pleasure says: If sends it to the other. If the latter adopts you will kick or pound on a telegraph pole, or place your ear against one on a windy President for his approval. But if the bill day, what will it remind you of? A hive where neither she nor Dicky could get at is amended or changed on its passage in of bees? Precisely. So it does the bears either branch, it is sent back with such in Norway. Bears are passionately fond of changes to the House in which it originated. honey, and when, in one of the wild dis-If these amendments are there adopted, it tricts, bruin hears the humming of the then goes to the President; but if not wires, he follows the sound to the post adopted, or only adopted in part, it comes where it is loudest and begins to tear away have even found out the substance they are back again to the second branch, where the the stones heaped round the poles in rock made of." "Yes," said the other; "but "And I don't like to compare him to vote is to recede from the amendments or soil to steady them, in order to get at the strangest of all to me is how they have Satan, either," replied Susie. "A great to insist upon them. If the body insists, hive which he imagines to be there. In found out all their names,"

wood. Nor is he the only victim of the wires. In the electric exhibition of Paris on a report, the bill as reported is voted on they show the top of a thick pine telegraph post through which a woodpecker has drilled a hole several inches in diameter. The bird had apparently perched on the pole and taken the humming of the wires for the buzzing of a nest of insects in the wood, and he set himself manfully-or birdfully -to dig them out. Wolves will not stay in Norway where a telegraph line has been built. It was formerly the custom to protect farms by planting poles around them strung with corks, something like rabbit snares, and gradually the wolves came to respect these precautions, so that a line stretched across the neck of a peninsula would protect the whole district. The wolves take the telegraph for a new and improved snare, and promptly leave the country when a line is built. On our own treeless plains the buffalo hails the telegraph poles as an ingenious contrivance for his own benefit. Like all cattle, he delights in scratching himself, and he goes through the performance so energetically that he knocks down the post. An early builder of the telegraph undertook to protect the posts by inserting brad-awls into the wood, but the thick-skinned buffalo found the brad-awl an improvement, as affording him a new sensation, and scratched down more poles than ever. In Sumatra the elephants are systematically opposed to telegraph lines, and at least twenty times a year make raids on them. In May, 1870, the elephants tore down the poles for a distance of several furlongs, and hid the wires and insulators in the cane jungle, and for three nights in succession they repeated the performances as regularly as the repairers built the line during the day. The monkeys and apes are about as formidable enemies, as they use the wires for swings and trapezes, and carry off the glass insulators as valuable prizes; then, when the repairer goes to correct the mischief, he may be pounced upon by a tiger or driven to the post by a mad buffalo. In Japan the special enemies of the telegraph are the spiders, which grow to an immense size, and avail themselves of the wires as excellent frameworks for their webs. So thick are the cords the Japanese spiders spin that often, especially when they are covered with dew, they serve to connect the wires with each other or with the ground, and so to stop them from working. In the sea the wires are not any safer, as a small worm has developed since cables came into fashion which bores its way through iron wire and gutta-percha, lets in the water, and so destroys a line worth millions of dollars. When a great storm comes on in the centre of the ocean, and the cable breaks while it is being laid, or threatens to break, no one is alarmed. They fasten the cable to a buoy and come back afterward and pick it up, or if it is at the bottom of the sea, they drop a dredge with a mile or so of rope and fish out the precious thread, as large as one of your fingers, almost as easily as you would fish up a penny from the bottom of a tub f water with the tongs. But the little worm no bigger than a needle is more formidable than the elephant on shore or the hurricane at sea.

Ftensantries.

"Put no fulsome compliments on my tombstone," said a wag. "Don't give me any epitaffy."

"I thought you took an interest in my welfare," said William. "No, sir," replied Susan, "only in your farewell."

"Roman punch" is so called because it is made of frozen lemonade and Medford rum, things entirely unknown to the Ro-

Why is paper money more valuable than coin? Because when you put it in your pocket you double it, and when you take it out you find it increases.

Oscar Wilde, paying a morning visit to a lady, surprised her dusting some articles of vertu too precious to be intrusted to any hands but her own. "Oh!" said he, "what unnecessary labor! Dust should never be removed. It is the bloom of time."

Two men discussing the wonders of modern science. Said one: "Look at astronomy, now. Men have learned the distances to the stars and with the spectroscope they

Religious Intelligence.

At Home.

religious exercises of that school.

The New England Methodist Historical Society purposes to establish an historical

Another mission to the Germans has been established within the bounds of the Central Presbytery of Philadelphia. A brick chapel for its use is now going up on Twenty-eighth street above Girard

The Presbyterian churches of Philadelphia added to their communion roll, last year, 1,212 members on confession, and 1,143 on certificate. They raised for congregational purposes \$359,293, and for other benevolent causes \$193,218.

Dr. Furness, of Philadelphia, is credited with a "new departure" in celebrating the Lord's Supper without distributing the elements to the people. The bread and wine are to "stand on the table as sacred symbols, to speak through the eye to the heart, the minister interpret-

The Presbyterian Synod of Virginia has adopted resolutions stating that the South ought to have an increase of fifty licentiates annually, whereas the increase is now only six, and requesting pastors, elders and parents to instruct the conscience of Christian young men in regard to the claims of the ministry.

Dr. George O. Barnes, the mountain evangelist, claims that his work in Louisville has resulted in 2,473 alleged conversions, and in addition to this about the same number of afflicted people have confessed their faith in prayer for their restoration to health, a large number publicly proclaiming themselves cured of their physical ills. During his five years of missionary work it is stated that 23,489 confessions of faith have been made to him.

The New Haven Journal says that one of the most regular attendants at the Lyman-Beecher lectures, in the Yale Theological School, is the venerable Rev. Joel Mann, of that city, who has just entered upon his ninety-third year. He studied theology first with the late Dr. Channing, before the latter became an avowed Unitarian, and then with President Wheelock, of Dartmouth College, and was settled in the ministry nearly seventy years ago in Bristol, R. I.

Already preparations are being made for this year's meeting of the Chautauqua Sunday-school Assembly and its allied organizations. These latter, it will be remembered, now number five: the Chautauqua school of languages, the teachers' retreat, the foreign missionary institute, the literary and scientific circle, and the young folks' reading union. The Sunday-school Assembly will begin on Tuesday, August 1, and will continue till August 21; but the first Chantangua meetings will begin the first Chautauqua meetings will begin on July 1.

The revision of the Confession of Faith by the Cumberland Presbyterian Church has been completed by committees appointed by the General Assembly. They state that their aim was to purge it of Calvinism, to make it consistent in all parts with itself, and the whole consistent in the content of Pilot touch held content. with the system of Bible truth held and taught by the Church, and also to condense the statements of doctrines and render their meaning clear and explicit, and to render the form of go rernment and other parts of the book conformable to the wants and usages of the Church.

Camp-meetings are only just being introduced among the Methodists of Aus-

In Dundee, Scotland, there are eightyfive places of worship, with sittings for 60,000 persons. The population is about 140,000.

Dr. Watt's reply to Robertson Smith has reached a second edition, and the Doctor furnishes a suggestive preface. He is gratified at his success.

Of the \$1,000,000 left the American Board by Deacon Otis, one-quarter has already been invested in buildings at their various mission stations.

The eighteen graduates from the Scientific Department of the Training-school in Kioto, Japan, have returned in a body to pursue the study of theology.

A Congregational Church once existed at Greenville, in Liberia, West Africa, but for several years there has been no Congregational minister in the whole Re-

It is said that the Anglican clergy draw large sums yearly from taxes on tombstones. The Vicar of Croydon receives \$ for every headstone erected in the parish

The Fosterlands Society of Sweden is one of the most useful missionary organizations in Europe. It was founded in 1856. Count Wrangel is its President, and it has a flourishing seminary for the training of missionaries near Stockholm. The mis-sions of the society are chiefly in Africa

The Prado Monastery at Lima, Peru, was entered recently by thieves at an early hour of the morning. The nuns were made prisoners and the robbers pro-ceeded to take everything of value possess-ed by the monastery including the relics on By a vote of the faculty of Chicago ed by the monastery, including the relics on Theological Seminary, the Revised New the altars. No trace of the thieves has been discovered.

Candidates for the ministry in the Irish Presbyterian Church are so few as to ex-cite grave concern for the future. "The magazine in which are to be published important facts concerning Methodism in New England in the past.

Another mission to the Germans has been established within the bounds of the Central Presbytery of Philadelphia. A pretation of its standard it might be able to recruit with advantage its ministerial ranks from the unemployed candidates for the Wesleyan Methodist ministry."

"The instrumental music controversy in the Presbyterian Church of Ireland," says the Christian Union, "is becoming a burning shame. The Rev. Archibald Robinson is continuing this fruitless and mischievous debate in the columns of the Belfast Witness, to the great grief and scandal of a vast majority of his ministerial brethren and the weariness and disgust of the general public. The present condition of Ireland is certainly such as should veto such a controversy, and leave ministers of the Gospel to give their attention and time to questions of more vital import and more far-reaching issues."

1882.

1882.

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FRANK SIDDALL HAS A PERSONAL FAVOR TO ASK

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He wants tried one time in the House of Every Reader the Frank Siddalls Way of Washing Clothes.

He wants it tried in the house of every rich person, because it is made of splendid materials and makes the wash look better than it can be made to look any other way, and because it is the best Soap that can be used for fine laces, fine cambrics, fine garments of infants as well as for table linen, bed linen and flannels.

For the Toilet the Frank Siddalls Soap has no equal. It is the only Soap adapted for all uses. For cleaning teeth it is better than Castile Soap, the materials of which it is made are so pure, sweet and clean that the most fastidious need not hesitate to use it. For washing a young infant it is without a rival among the

washing a young infant it is without a rival among the most celebrated Soaps of Europe.

The hands will not chap or roughen from using it for the toilet. No other Soap should be used and plenty of the lather should be allowed to stay on the

Now each clean, neat housekeeper is asked to try The Frank Siddalls Way of Washing Clothes.

He wants it tried in the house of every poor person, for it saves so much fuel that it is the cheapest Soap a poor person can use. It cleans the coarsest, dirtiest clothing, and makes the work so light that it is not even tiresome. Women who do their own washing will find the Frank Siddalls Soap a grand help if they will put aside all prejudice and try it one time on a regular washday and on an entire wash BY THE FRANK SIDDALLS WAY OF WASHING

For SCRUBBING it is a very cheap Soap to use, if care is taken not to throw it in the water, but instead, to rub a little of the Soap on the scrubbing brush.

So in WASHING DISHES, a very little rubbed on the dishcloth will wash a great many dishes, and the dishcloth will always be clean and sweet, and even in warm weather will never want scalding.

For the TOILET and for SHAVING its low price

makes it within the power of the poor man to use as good Soap as a rich man.

Now there is another class Frank Siddall wants to try the Frank Siddals Soap, and that is "the great well to-do class:" The merchant, the salesman, the clerk, the farmer, the blacksmith, the machinist, the wheelwright, the shoemaker, the baker, the confectioner, the storekeeper, the musician, the engraver, the carpenter, the bricklayer, the stonemason, the veterinary surgeon, the chemist, the milliner, the dressmaker, the printer, the tailor, the painter, the druggist, the bookseller, the newspaper publisher, the minister, the doctor, the sexton and the nurse.

It interests them all to have "washday" abolished in their houses and to have the family wash done with the same ease with which the hands are washed; to have no st am in the house to spoil the wall paper and furniture; to have no disagreeable smell in the house; all scalding and boiling of clothes is completely done away with by the Frank Siddalls Way of Washing Clothes,—a Soap that is good for the skin cannot injure the clothes.



How a lady can get the Soap to try where it is not sold at the stores:

1st-Send 10 Cents in Money or Stamps.

2d—Say she saw the advertisement in the "MESSENGER."

3d—Promise that the Soap shall be used THE FIRST WASH-DAY after she gets it; that it shall be used ON THE WHOLE WASH, and that ALL THE DIRECTIONS, even the most trifling, shall be followed.

Now by return mail a full size, 10-Cent Cake of Soap will be sent, POSTAGE PREPAID. It will be put in a neat iron box, so as to make it carry safely, and 15 cents in postage stamps have to be put on. All this is done for 10 cents, because it is believed to be a cheaper way to introduce it than to send salesmen out to sall it to the stares. sell it to the stores.

Of course only one cake will be sent to each person, but after trying it, the storekeepers will then send for it by the box.

Gentlemen are requested not to send for the Soap until their families have promised to comply with all the rules for using the Soap. It will be foolish to send for the Soap without making the promises for if they are not plainly made no notice will be taken of the letters.

MAY OF WASHING CLUT

The Soap Washes freely in hard water; never use Borax, Ammonia, Lye, Soda or any other mixture or any other soap. HEAT THE WATER IN THE TEA KETTLE—A TEA KETTLE WILL HEAT ENOUGH WATER FOR A LARGE WASH WITH

A wash-kettle or wash-boiler which stands unused for several days at a time will have a deposit formed on it from the atmosphere in spite of the most careful housekeeping and this injures some of the very delicate and expensive ingredients that are contained in the Frank Siddals Soap. The White Flannels are to be washed with the other white pieces, and the Colored Flannels and other colored pieces are to be washed afterwards exactly the same way.

USE WARM WATER--NEVER USE HOT WATER

Dip one of the pieces in the tub of water, draw it out on the washboard and soap it lightly wherever you any dirt or soiled places

THEN ROLL THE ARTICLE UP IN A TIGHT ROLL-just as a piece is rolled when it is sprinkled for ironing—and lay it back in the tub in the water out of the way, and so on with each piece until they are all scaped and rolled up. Then go away for 20 minutes or longer—one hour is just the thing—AND LET THE SOAP DO ITS WORK.

NEXT.

After standing the full time commence by rubbing a piece lightly on the washboard, when all the dirt will drop out, turning each piece inside out while washing it, so as to get at the seams, but don't use any more soap and DON'T wash through two suds.

All the dirt must be got out in the first suds. DON'T keep the Soap on the washboard or it will waste, but if a streak will not come out by easy rubbing, soap it again and let it lie while you are washing a few other pieces. No Soap will wash out stains SET BY THE OLD WRONG WAY OF WASHING.

NEXT COMES THE RINSING.

Wash each piece light'y through a lukewsrm rinse-water on the washboard without using any Soap UNTIL THE DIRTY SUDS ARE OUT. Every smart housekeeper will know just how to do this.

NEXT COMES THE BLUE WATER.

Use scarcely any blueing. STIR A PIECE OF THE SOAP in the blue-water UNTIL THE WATER IS DECIDEDLY SOAPY; put the clothes through this soapy blue-water, and out on the line WITHOUT ANY MORE RINSING and WITHOUT SCALDING OR BOILING A SINGLE PIECE.

The Clothes will NOT smell of the Soap, but will be as sweet as if never worn.

Don't put clothes to soak over night, it makes them harder to wash, and it is NOT A CLEAN WAY.

Don't try on PART of the wash, TRY IT ON THE ENTIRE WASH

Address all Letters to the Office of The Frank Siddalls Soap, 718 GALLOWHILL ST., Phila.

PHILADELPHIA MARKETS. Wholesale Prices.

Wholesale Prices.

Monday, March 6.

ELOUR.—Ws quote the whole range of prices as follows: Supers at \$3.50@4; winter extras at \$4.25@5; Pennsylvania family at \$5.75@6; Ohio and Indiana do. at \$6.10@7; St Louis and Southern Illinois do. at \$6.75@7.25; Minneeota bakers' extres at \$6.25@7.25, and winter and spring patents at \$7.25@8.25, as to quality. Rve Flour was seady at \$3.75 for best Penn: Buckwheat Flour was dull at \$3.25, for old and \$3.50 for few process.

WHEAT.—Sales of 400 bus. No. 2 red in grain depot at \$1.32 sked regular for March; \$1.32 sked for ear lots No. 2 red spot in elevator; \$1.31 bid and \$1.32 asked for ear lots No. 2 red spot in elevator; \$1.32 bid and \$1.32 asked regular for March; \$85,000 bus. April at \$1.32 asked regular for March; \$85,000 bus. April at \$1.33@1.33 doi:ing at \$1.33\$; \$1.33 bid early for May, but sales later of \$15,000 bus. at \$1.322@1.322. (clos ng at \$1.324 asked; \$1.30 bid early for June, but sales later of \$000 bus. at \$1.30, and \$0,000 bus. at \$1.294, the closing rate bid; and 10,000 bushels July at \$1.214, which was asked with \$1.21 bid at cl. se of call.

call.
Conv.—The local market was stronger under light
conv.—The local market was stronger under light
supplies and a good inquiry, with safes of 500 bus.
No. 3 on track at Richmond at 68c.; 1590 bushels
steamer grain depot at 68c.; 2400 bushels do. in
Twentieth street elevator at 69o.; 2000 bus. Delawa e
sail yellow affoat at 68jo., and 400 bus. do. track at

No. 3 of treat at 68c.; 2400 bushels do. in Twerticth street elevator at 69c.; 2000 bus. Delawa easil yellow affoat at 68jc., and 400 bus. do. track at 60c.

OATS.—Sales of I car No. 2 mixed at 48jc.; 3 cars No. 3 white at 49j@49jc.; 6 cars No. 2 do. at 50j@51c. chiefly at 50jc., with 50jc. bid and 50jc. sked for March; 50jc. bid and 50jc. sked for March; 50jc. bid and 50jc. sked for May, and 50c. bid and 50jc. asked for June.

Ryze was dull and wholly nominal in the abrence of supplies, quoted as probaby salable at 85c. to 87c.

Grockres.—Coffee was in moderate demand and steady with sales of 275 bags common to prime Rio at 9@12jc.; 140 bags fair and prime Santos at 10@12c.; 200 bags good Leguayra at 11@11jc.; 125 bags good washed Caracasa at 13@18jc.; 140 mats fair and good Java at 16@17c. Raw Sugars continued firm, under light offerings 71@7gc. for fair to good refining muscovadoes. Refined Sugars were in good demand and firmer at 10c. for cut loaf, and crushed; 9½ for powdered; 9½ for granulated; 9½ for mould A, and 9c. for standard A.

PROVISIONS.—We quote Mess Pork new at \$18.25 13.75; shoulders in salt, 6½@7c.; do. smoked, 8½c; picked shoulders, 7½c.; do. smoked, 8½c; picked bellies, 9½@10c.; smoked do., 11½@12c.; loose butchers' Lard 10½c.; prime Western steam do. \$10.75; city kettle do. 11½c. sweet-pickled Hams, 10½@11½c., as to average; smoked do., 11½@12b.; loose butchers' Lard 10½c.; prime Western steam do. \$10.75; city kettle do. 114c. Beef Hams, \$22@22.50; smoked Beef, 14@15c.; sweet-pickled Hams, 10½@11½c., as to average; smoked do., 11½@12b.; cutra India Mess Beef, \$26 f. c. b.; city family do., \$13.50 and packet do. \$12.50 f. o. b.

BUTTER.—We quote Penna. ereamery extras 44@45c.; Western do. do. 42@43.; do. good to prime, 28@32c.; do. fair to grow and ladle worked, choice, 33@33c.; good to prime, 28@32c.; do. fair to grow and log. for Fennsylvania, New Jersey and Delaware. These were the limits for wholesale trade on the open market, though occasionally exceeded in a jobbing way.

Cheese.—We q

16.

SEEDS.—We quote Clover at \$\frac{1}{2}(\text{@9}\) for fair to prime, with jobbing sales of choice recleaned at \$\frac{1}{2}(\text{@0}\) to higher. Flax nominal at \$\frac{1}{2}(4)\$ for pure.

Fight.—Sales of I car goot spring Bran at \$\frac{2}{2}(1.50);
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